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UNIVERSITY OF ALBERTA

TOWARD AN UNDERSTANDING OF TEACHER GROWTH

BY

DALE RIPLEY

A thesis submitted to the Faculty of Graduate Studies and Research in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

DEPARTMENT OF SECONDARY EDUCATION

Edmonton, Alberta

FALL, 1991

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THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

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Date: SEPTEMBER 19, 1991

DEDICATION

To Louise:

my wife and my best friend,

who has helped me to understand more deeply life's most important lessons:

how to love and be loved.

ABSTRACT

This research posed the question of how women elementary teachers saw themselves growing as persons and educators. Through the use of classroom observations and research conversations, a picture of these teacher's current beliefs and educational practices was constructed. This data was examined further with the participants, focusing on the evolution of the teacher's practice and the exploration of those life experiences through which the teacher saw herself growing. Traditional dichotomies were dissolved, and the lives of these teachers were explored holistically.

The methodology utilized in conducting the research was primarily interpretive. The underlying questions explored how these teachers made meaning out of lived experience, and how they came to grow from having lived certain experiences. The knowledge generated is viewed as being highly contextual and in some ways unique to each individual.

The following categories of growth experiences emerged from the data: family - then and now; educational; students; principals; professional experiences; non-professional experiences; and experiences with God. Embedded within the research were several themes: growth as perpetual journey; engagement with difference; growth as seeing; freedom to choose; fulfilling personal needs and creating personal meaning; living with the tensions; and transcendence.

The thesis of the study is that we all have deep within us an urge to grow. We grow through making meaning from lived experiences - primarily through our relationships. Paradoxically, at the same time we are also inhibited from growing by fear and laziness. Thus, we live in a constant state of tension between growth and regression.

The reality that disclosed itself in this research was socially constructed. Ultimately it was the teachers themselves who bestowed meaning on a particular experience. Thus, the determination of growth did not lie within the experience itself, but rather in the meaning that the teachers bestowed upon their experiences. The values of these teachers played an integral part in the processes of growth. Only if they deemed an experience as helping them journey toward something they considered "good" did they then consider the experience as being growth.

For these women teachers, it was primarily their relationships with others that helped them grow.

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Unlike most acknowledgements - which I assume are written upon completion of the dissertation - I began to write these acknowledgements long before this document was completed. Early in my graduate work, I reflected upon how many people had helped me to reach even that early stage of my doctoral studies; yet, I had such a long way to go. Therefore, rather than wait until the conclusion of this dissertation, I began to write the names of the vast array of colleagues, associates, friends and family who had assisted me in this endeavor.

To my family: Louise, Daniel, Darin and Camille, whose support, encouragement and love was unfailing.

To my fathers and mothers, both on earth and in heaven.

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TABLE OF CONTENTS

Chapter One: Introduction....................1

The Question Of Teacher Growth....................1
Introduction....................1
Coming To the Question....................2
Entering Into the Question....................3
The Question Behind the Question....................4
The Question....................5
Limitations....................6
Delimitations....................8
Assumptions....................8
The Problem of Definition....................10
Terminology....................11

Chapter Two: Review of Related Literature....................12

Introduction....................12

Part 1: Models of Growth....................14

Physical Growth....................14
Cognitive Growth....................15
Affective Growth....................16
Moral Growth....................18
Spiritual Growth and Education....................19
Phase and Stage Theories of Human Growth....................24
Tension, Pain and Choice in Human Growth....................30

Part Two: Teacher Growth....................34

Autobiography and Teacher Growth....................34
Teacher's Life Cycle....................38
Pre-service Teacher Development....................42
Concerns Based Models of Teacher Growth....................43
Critical Incidents in Teacher Growth....................45
Professional Growth of Inservice Teachers....................47
Teacher Growth and the Culture of Schools....................54

Part Three: Women's Growth 57

Women's Growth 57
Women in Education 64

Summary and Critique 73

Chapter Three: Methodology 76

Introduction 76
The Place of the Literature Review 80
Choosing the Participants 82
Pilot Study 84
Research Conversations 85
Observations 92
Triangulation 95
Data Gathering Approaches 96
Transcription 98
Ethics 101
Writing, Data Circulation and Re-vision 104
Credibility 106
Transferability 108
Concluding Remarks 109

Chapter Four: Meanings of Teacher Growth 111

Anna 111
Observations and Conversations 111
For Anna, Growth Means. 138
Rose 141
Observations and Conversations 141
For Rose, Growth Means. 167
Wanda 170
Observations and Conversations 170
For Wanda, Growth Means. 194
Diana 197
Observations and Conversations 197
For Diana, Growth Means. 217
Paula 221
Observations and Conversations 221
For Paula, Growth Means. 248

Chapter Five: Findings of the Study 252

Introduction of Categories 252

Growing Through Experiences With My Family Then and Now 254
Growing Through Pre-service and Inservice Educational Experiences 260
Growing Through Experiences With the Students 265
Growing Through Experiences With the Principal 269
Growing Through Professional Experiences 271
Growing Through Non-Professional Experiences 275
Growing Through Experiences With God 276

Themes of the Study: Introduction 282

Growth as a Perpetual Journey 283
Engagement With Difference 289
"There's More To This Than Meets the Eye" Growth as Seeing 292
Freedom to Choose 293
Fulfilling Personal Needs and Creating Personal Meaning 295
Living With the Tensions 297
Transcendence 299

Chapter Six: Summary, Implications and Reflections 303

Summary 303
The Initial Research Proposal 303
The Initial Research Proposal Revisited 306
Reflections on the Literature 308
Reflections on the Participants 313
Reflections on the Principalship 316
Personal Reflections 326
Suggestions for Further Research 330
Critique 332
Concluding Thoughts 334

BIBLIOGRAPHY 337

APPENDICES 359

APPENDIX A: Conversations with the Participants 359

APPENDIX B: Comparison of Evaluation and Ethnography 360

APPENDIX C: The Work of Roger Gould 364

APPENDIX D: The Work of Daniel Levinson 366

APPENDIX E: The Work of Belenky et al. 368

APPENDIX F: Food Consumption as a Metaphor of Teacher Growth 370

APPENDIX G: Participant Responses 375

Chapter One: Introduction

The Question Of Teacher Growth

Introduction

By their very nature, education and the practices of teaching are concerned with human growth. We teach so that others may learn, may develop, may grow; and in doing so we find that as teachers we too have the opportunity to share in this possibility of growth.

For many years as a classroom teacher, I focused primarily upon student growth. Through instructional strategies, lesson plans, pedagogical practices, curriculum and role modelling, I endeavored to assist the students whom I taught to grow beyond what they were. It was my hope that these students would in some ways be changed and improved by this experience; in other words, that they would grow.

As I became a school administrator, the scope of my vision widened, and I began to examine questions of teacher growth as well as those of student growth. As I had come to know them, the more formal teacher growth experiences usually fell under such labels as professional development, inservice sessions, workshops, conferences, courses and degrees. However, in the lived daily life of schools, there were also school-based staff development programs, cooperative projects with the university - of which the practicum was the most common - teacher evaluation programs, and simply the informal teacher-to-teacher dialogue from which teachers had opportunity to share, to learn and to grow as educators.

I began to explore the question of teacher growth specifically in relation to the area of teacher evaluation. As a school principal, evaluation was an area I viewed as having great potential for the professional development of teachers. Initially I was interested in examining how the process of teacher evaluation could be conducted in ways that would bring about the long term improvement of instruction to children in classrooms. I participated in an action research project (Hart & Ripley, 1989; Ripley & Hart, 1989) in which I, two teachers and a doctoral student from the University of

Alberta examined ways in which teacher evaluation was practiced in the school where I was principal. I was later to discover that underlying this focus on teacher evaluation was a deeper and hidden interest in the question of teacher growth.

Coming To the Question

In a conversation with Dr. Margaret Haughey regarding the question of how graduate students come to choose a research topic, she related her belief that the question is already "in the student" - they bring the question with them when then enter graduate studies. The task is to bring this question, which is often hidden, to consciousness.

I grappled with this notion of the hidden question for quite some time. Initially, I thought I was interested in doing research in the area of teacher evaluation, as I felt that it provided significant potential for understanding and improving teaching. Without knowing it, and without having a name for it or much understanding of it, I was essentially exploring this question from a positivist paradigm, searching for some common "variables" that would help both administrators and teachers in improving teaching through the processes associated with teacher evaluation.

It was my interest at that time - albeit an interest that was principally hidden from me - to grasp in my conceptual fist the final, single answer to the question of teacher growth; to "get in the last word on the discourse." I was dissatisfied with the complexity of the question of teacher growth, and believed that through rigorous research and analysis, I ought to be able to arrive at "the answer." As Caputo (1987) would say, I was unwilling to restore ". . .existence to its original difficulty. . ." but rather I wanted to ". . .make things look easy, to put the best face on existence. . ." (p. 1). However, I became dissatisfied with this orientation after a time. As I began to look closer at the notion of teacher growth and the question of professional development, I began to detect a much wider diversity than I had originally envisaged, along with a sense of deeper, more personal meaning to the question.

I then moved into what I now have come to understand as a critical theory orientation. I began to explore the hidden constraints and power structures present in schools, especially as they related to the relationships between principals and teachers. In examining the power relationships and the power structures in schools, I was searching for ways in which by exposing these, I could free both myself and those with whom I worked from some of these hidden constraints. Underlying this orientation was a strong sense of a quest for justice, fairness, and more egalitarian and democratic relationships in schools.

However, conversations with other educators showed me that if I was truly interested in discussing and exploring the question of teacher growth, then I would have to develop a much more open posture in entering this question, for these educators differed substantially in the ways they structured their understandings and their meanings of educational and life experiences.

I was beginning to get some sense of the nature of the question I was exploring; some awareness of how very complex a question it was, and of how individual educators viewed the question differently. Yet, even at this stage of my research, even as I began to understand the question more deeply and began to develop a greater appreciation of the daunting task that lay before me, I still felt compelled to go forward. I was both driven and drawn by this question. It was much more than an idle curiosity or a means to the end of a dissertation. Rather, the question was more akin to a predisposition; a question that had resided in me for some time already - a question that was only just beginning to surface.

Entering Into the Question

"The deciding of the question is the way to knowledge." (Gadamer, 1975, p. 328).

In "Truth and Method," Gadamer tells us "We cannot have experiences without asking questions" (1975, p. 325). He goes on to elaborate that in order to even come to a question, we must have an awareness of what it is that we do not know and yet desire to know. For Gadamer, every true question is an open question.

Initially as I entered into this research, I had only a crude understanding of what Gadamer might have meant by the term "an open question." However, as my understanding of this notion evolved, I have come to consider such a question as being not only a question, but also the stance that one takes as one enters into the question. To explain further, when I began this research, I had certain preconceived ideas about what I would find. This is not to say that I was totally closed in my question and in my early research, so much so that I would not be open to other than my own preconceptions. Rather, it is to suggest that although I was somewhat open to discovering new possibilities, I was also partially closed, seeking from others what to some degree already existed in my own mind.

However, the pilot study and early conversations with the participants prompted me to reconsider this position. In many ways I was not hearing what I expected to hear. At first, this caused me a considerable degree of consternation as I struggled to make some sense out of the data. However, I began to simply "let go" of my preconceptions and some of my earlier assumptions. In a phenomenological sense, I attempted to "bracket" these presuppositions, and was quite surprised to discover that I was actually able to do this. Bracketing was a concept with which - at the conceptual and intellectual level - I took exception because at that level I did not believe it was possible. Yet somehow, in some unnamed way, I found at the level of my research I was able to achieve this to a considerable degree.

Thus, as I became more open to the data that were being generated, I determined that rather than focusing upon only one area of potential growth for teachers, such as teacher evaluation, I would open the question to all areas of life experience, both personal and professional, that the teachers themselves saw as being growth experiences. Thus, the study would explore a variety of personal and professional life experiences through which the teachers saw themselves as having grown.

The Question Behind the Question

We bring ourselves to our research question; the question is already within us. I had to inquire of myself - many times and over the course of this entire study - "Why this question? What was it about this question that drew me to it, that demanded further exploration and a deeper sense of knowing for me?"

As I mentioned previously, I was initially attracted to a positivist paradigm. Underlying this was a partially hidden desire on my part to be able to cultivate a school environment that would be rich in stimulating teacher growth. The questions that I failed to ask initially were much more fundamental, such as whose conception of growth would prevail and who had the power to speak and to answer questions of teacher growth, and what of those who had no voice, but who were normally disempowered and silent?

I have come to believe, after reflecting on this for many months, that for me, the question behind the question of teacher growth has much to do with my own autobiography as a person and as an educator. I bring myself to this research. As a teacher, my interest was in student growth. However, as a school administrator, my interest expanded to include teacher growth, and it was this interest that attracted and drove me to this question, for the study of teacher growth is also the study of my own growth as an educator. This is as much an occurrence related to circumstance as anything else. Had I been doing educational research at a different time in my life, I am almost sure that I would have been exploring a different question. However, at this time in my own journey as a person who teaches, this is one of the questions that holds a great deal of interest for me, for I truly believe that as a school administrator, I have a strong need to develop my own understandings of teacher growth before I can presume to assist others in the endeavor of growing as educators.

The Question

The major question that I wish to explore is: "How do women elementary teachers see themselves growing as people and as educators, and how do their conceptions of growth impact their teaching practices?"

Rather than focusing solely upon the classroom life or the school life of these teachers, this study was open to exploring any aspects of the teachers' lives - both personal and professional - that they saw as being of significance and related to the question.

Unlike other educational research paradigms, this study did not dichotomize the teacher into personal and professional categories, with a focus upon the teacher solely within the work context of teaching. Rather, it focused upon the teacher as a whole and complete human being, with a unique personal and professional biography unlike that of any other educator. It is my belief that any view of the teacher which focuses solely upon the educational context is incomplete. All people are the embodiment of all of their knowledge, beliefs, values, and life experiences. A view that focuses upon only one aspect of a person's life, without an awareness and appreciation for the impact of other facets of that life, will thus be inherently lacking. Goodson (1989) gives several arguments for the study of teachers' lives in educational research. He informs us that teachers continually relate how past personal experiences; style of living; impact of life cycle and aging processes; career stages; critical incidents within their personal lives; and the context within which they teach all impact their teaching practices.

And, just as our past experiences and current life world outside of teaching influence our teaching world, so too does our world of teaching influence our lives outside of school. Thus, one of the aspects of this study was to explore this dialectical relationship between the personal and the professional as it related to the question of teacher growth.

In putting forth a question for inquiry, we must not only examine the object of inquiry of the question, but the very nature of the question itself. All questions have embedded within them certain limitations which may or may not reveal themselves to us, and this question is no different. One such limitation deals with the degree of precision that such a question will allow. As Aristotle said so long ago: "It is the mark of an educated mind to rest satisfied with the degree of precision that the nature of the subject admits, and not to seek exactness when only an approximation is possible" (cited in Briggs & Peat, 1989, p. 76).

Limitations

Perhaps the most significant limitation of this study deals with having a man research women's educational experience. In discussing the notion of men researching women's experience, Walker and Barton point out, ". . . it is still tempting to coin the phrase 'invisible men' to describe male involvement in this area" (1983, p.1). Since schools operate in ways that reproduce and sustain the patriarchal, gender differentiated society of which they are a part, and since a significant part of the school curriculum can be viewed as one of male ideology, then the question arises ". . . whether men can ever achieve non-sexist understanding of women's experience" (1983, p. 1). One could expand upon this question, and inquire if it is possible for anyone - be they woman or man - to arrive at a non-sexist understanding of anything. We are, after all, gendered beings from birth.

As a man researching women's educational experiences, I doubt very much that it is possible to bracket that of me which has been shaped by patriarchy and male ideology. These forces have "washed over me" for many years in a variety of ways, some that I have detected, yet in other ways influencing me in ways undetected and perhaps undetectable by me. However, it is as a man involved in the educational enterprise that I endeavor to better understand womens' educational experiences, and in this effort to better understand my own.

As a man conducting research regarding women's educational experiences, I entered the endeavor both with fascination and trepidation. Fascination, for I believe that such an enterprise can enlighten me, should I listen well - not only with my ears and my mind, but also with my heart; and trepidation, for I can foresee much criticism of the "male voice" once again attempting to speak for women. This is neither my intention nor my task, for I do not and cannot speak for anyone but myself. In conducting this research, the participants will speak for themselves where quoted in the text. I, in writing the findings of this study, will speak for myself.

It is my hope that in conducting this kind of research - aware to some degree of the patriarchal dominated templates that affect my perceptions of the world - that I will become more aware, more "wide awake," and more knowledgeable about how these women educators view their lives, their relationship with young children, and their growth as teachers.

A second limitation of this study is the number of participants. I conducted this research with six women teachers who were invited on the basis of their educational experiences, marital status, whether or not they have children of their own, and on their willingness to participate in this research.

A third limitation of this study deals with the nature of classrooms and how this will affect my observations in the classrooms of the participants. Classrooms are extremely complex places, and the act of teaching is very complex. I was unable to record and understand all that goes on in the classrooms in which I observe.

Closely related to the problem of observing in classrooms is my own background which I brought to the study. Having spent several years observing in classrooms from the perspective of an evaluator, I attempted to expand this orientation and to strive towards a more ethnographic perspective as well.

Another limitation of this study concerns the participants inability to fully recollect all that was asked of them regarding events from their past.

Finally, words alone did not adequately express all that the participants attempted to describe to me, or all that I attempted to write.

Delimitations

This study involved only women elementary teachers, employed in a large urban Catholic school system, in the Province of Alberta, during the 1989-90 school year.

Assumptions

The personal life and the professional life of the teacher are not totally separate, but rather exist together in the everyday life of the teacher, each influencing and shaping the other.

The values that each teacher holds will manifest themselves over time in the everyday life of the teacher.

The teachers are role models for children and others with whom they come into contact. How they act says as much or more about them and their values than what they say. This assumption is related to the notion of the "hidden curriculum" of schools.

Growth experiences are often painful, and some of these teachers' most meaningful growth experiences may also be some of their most difficult life experiences. Critical life incidents such as the death of a loved one, divorce, and significant loss of any kind may leave a permanent change on the life outlook of the teacher who experiences such events.

Women view the world differently from men, and will therefore offer different insights and perspectives upon the same questions and issues.

Teachers' views of education, their career, children, spiritual beliefs and life change with time and experience.

The particular time in history and the particular social context within which the teacher lives and works will have a significant impact upon their life and their work as teachers.

The teacher's background, including such factors as social class, gender, age, religion and the presence or absence of children of their own will impact their teaching beliefs and practices.

The teachers who participated in this study told the truth as they understood and recalled it. That is to say I believe that there was no deliberate intent to deceive me as researcher. Although memories of past events may be colored to some degree, it was assumed that in spite of this limitation, the teacher's current perceptions of their past experiences were a meaningful and worthwhile representation and interpretation, and that these experiences will have some impact on their current educational practices.

One way to arrive at a deeper understanding of the evolution of a teacher's present practices is to study the teacher's past practices.

The establishment of a trusting relationship between the researcher and the participants, with its inherent loss of objectivity and impartiality, is an appropriate mode of research in conducting this study.

There are many forces, sociological, psychological and historical; internal and external, that shape people throughout their lives. The participants in this study may not be fully aware of the impact of all of these forces upon their lives, for complete awareness is not possible.

The Problem of Definition

Although in my initial proposal for conducting this research I had put forth an explicit definition of the term "growth," I have now come to believe that to do so would be a violation of the interpretive paradigm. If one truly enters the question openly, there needs to be some sense of "purposeful ambiguity" established; a direction, vague and somewhat uncertain, rather than clearly defined.

If the term is defined rigorously at the outset, one must then question if there is a need for further discussion. In writing about the notion of definition in qualitative research, Greene tells us

> It is part of the popular mythology that we cannot have fruitful . . . discussions unless we first define our terms. It is a common belief that we ought to start with definitions. This point of view is . . . misleading. The object of . . . analysis is to *arrive* at something like a definition; therefore, in principle, it cannot start with one. . . . The search for clarity and precision of thought is an important venture. To suppose that it can get started only by agreement on definitions is to prevent it from starting at all" (quoted in Sherman & Webb, 1988, pp. 6-7).

While Greene encourages us to begin with uncertainty regarding definition, Peck (1987) informs us that when we explore grand concepts, ultimately we shall end there as well.

> We can define or adequately explain only those things that are smaller than we are. . . . There are many such "things:" God, goodness, love, evil, death, consciousness, for instance (to Peck's list, I would also add growth). Being so large, they are many-faceted, and the best we can do is describe or define one facet at a time. Even so, we never seem quite able to plumb their depth fully. Sooner or later we inevitably run into a core of mystery (pp. 59 - 60).

Terminology

In keeping with the sense of entering the question from a more open stance, and in searching for *meaning* rather than definition in this research, the definition of terms is kept to a minimum.

Change: an alteration from what previously existed; to simply be or do something differently, with no necessary implication of either improvement or regression.

Phases: these are periods or times in a person's life that are to some extent dependent upon chronological age.

Stages: these are periods or times in a person's life that are not as dependent upon chronological age as are phases. Rather, they are dependent on the successful completion of earlier stages in order to progress.

Chapter Two

Review of Related Literature

Introduction

"Whether one calls it a growth tendency, a drive toward self-actualization, or a forward-moving directional tendency, it is the mainspring of life. . . It is the urge which is evident in all organic and human life. . ." (Rogers, 1961, p. 35).

"There is in all of us, at the very centre of our lives, a tension, an aching, a burning in the heart that is insatiable, non-quietable and very deep. . . Most often. . . it is a longing without a clear name or focus, an aching that cannot be clearly pinpointed or described. . . .we only know that we are restless, full of disquiet, aching at a level that we cannot seem to get at" (Rolheiser, 1979, p. 9).

Rolheiser calls this deeper feeling "the restless heart." In a later work (1990) he describes how Merleau-Ponty, the phenomenologist, ". . . based an entire philosophy on the dictum: Ambiguity is the fundamental fact within experience" (p. 279). To live is to experience growth, to grow is to experience life and to taste of its ambiguity, pain and paradox as well as its joy. As human beings, we all grow. However, this presents us with a plethora of questions. How do we grow? In what ways can we grow? What kinds of growth are there? Must growth always be accompanied by pain? How can we tell the difference between growth and regression?

It seems to be an innate part of what it means to be human to experience this sense of restlessness, this tendency toward growth, this yearning to somehow become more than we are. St. Augustine prayed it this way: "You have made us for yourself, Lord, and our hearts are restless until they rest in you!" (Rolheiser, 1979, p.10). Theologians have called this the spark of the divine that is within all of us, while philosophers have described it as ". . .the desire of the part to return to the whole" (p. 65). To be human is to feel incomplete, restless, aching and wanting. Because we come from the infinite ". . .we must be *open to the infinite* as well. . . Because of our capacity for the infinite, we are unable to achieve complete satisfaction and fulfillment in this life" (Rolheiser, 1979, p. 128).

And so we try to fill the emptiness, complete that within us that is incomplete, fulfill those parts of our lives that we sense are unfulfilled, to learn that which we do not know. These are glimpses of what it means to grow as human beings.

Early in this century, John Dewey (1916) argued eloquently against what he termed "dualisms" such as that conceptualized between the mind and the body. Dewey believed that in viewing these entities as separate and distinct, we would fail to see the inherent interrelationships that exist between them. Dewey saw myriad ". . .educational evils spring from the separation" (p. 336) of theory and practice, of mind and body. As we near the end of the century, others are beginning to share a similar view regarding such dualisms. Peck (1978), a psychiatrist who has written extensively on human growth, writes that he sees ". . .no distinction between the mind and the spirit, and therefore no distinction between the process of achieving spiritual growth and achieving mental growth. They are one and the same" (p. 11). Daloz (1986) describes growth as a journey in which we move from dualisms, which he describes as "this or that" thinking; to multiplicity and eventually to contextualism. ". . .in describing their experience of growth, people often imply or explicitly describe the tensions between one or another polar opposite. . . . These tensions are the stuff of growth" (p. 141). For Daloz, growth is a synthesis, a "placing together" of previously conceived contradictions and dualisms.

We analyze the complex in order to better understand the parts and then at times say we now know the whole. We separate because at times we cannot comprehend the whole; it is simply too much for us. As human beings develop, grow, mature and age, they do so on many fronts simultaneously. And, at the same time, it can be said that a person who is growing in some ways may be regressing in others. Human growth is a most complex phenomena, and the study of human growth is probably best understood holistically. We are essentially whole beings, and all attempts at reduction for understanding will thus be deficient in some ways. Having stated this at the outset, I will proceed to do that which I have cautioned against, and present various notions of growth as separate spheres. Keep in mind, however, that this is done solely for the purpose of presenting these ideas in some order, and that in lived life, growth is not so neatly packaged.

Part 1: Models of Growth

Physical Growth

"One cannot help being old, but one can resist being aged." (Lord Samuel)

Human beings change, develop and grow in a variety of ways. One dimension of human growth that is obvious and easy to perceive are the changes that take place physically.

Erikson (1963) views human development as a series of eight conflicts that each of us must resolve. Erikson's first two stages - trust vs. mistrust and autonomy vs. shame and doubt - both take place during the first three years of a child's life, and both deal with a child's physical needs and physically changing body. During the first year of life, the infant child learns to trust or mistrust the adults in their lives to care for their physical needs, such as food, warmth, and physical contact. A favorable ratio of trust to mistrust allows us to develop the capacity to hope (Evans, 1967). As the child grows physically, he or she attempts activities such as toileting, walking and talking. Physical success at this stage will result in a feeling of autonomy, while failure will result in feelings of shame and doubt. Again, the child's psychological self-concept is closely linked to physical success and growth at this stage.

Three areas of physical growth are examined by Pace (1988), perceptual, structural and motor development. She goes on to describe how physical growth in each of these areas not only affects each of us both physically and mentally, but how they also affect our entire system of relationships with other people. The onset of rapid physical changes in the adolescent at puberty is but one of many examples of this.

Levinson (1978) views a life as being composed of four eras which are age related and involve many physical changes in the human body. ". . .a man at 40 has not fallen much below his maximal level of bodily functioning", however, ". . .baldness, wrinkles and paunch, symbolize the loss of youth and the imminence of 'middle age', even though they involve little real decrease in bodily health and capacity" (p. 22). Such changes in people's physical nature bring about changes in the way they feel and think about themselves.

Medical science would disagree with Levinson. Moore (1989) cites several physical changes that men and women can expect to occur at or around forty, some of which do involve real decrease in bodily health. These include hair thinning, wrinkles, more body fat and less muscle, decrease in aerobic capacity, and decrease in vision functions. As growing, developing human beings, we must all come to terms with these physical changes, each of us in our own ways.

The process of aging presents special problems for teachers, for they are in the unique position of dealing with "non-aging" students. The novice teacher at age twenty-two may be only a few years older than his or her high school students, and have a relationship with them that is friendly, almost peer based. However, twenty-five years later in this same teacher's life, high school students are still teenagers, while the teacher now approaches middle age. The relationship with students ". . .is now definitely parental. . . . It may come as a bit of a shock to realize that young teachers are the same age as their own children" (Ball & Goodson, 1985, p. 51). Aging not only affects our relationships with students, but with older and younger professional colleagues as well.

Bianchi (1982) views societal attitudes toward the aged as problematic. He views the presence of three myths about the aged that need changing: old age is bad; old age is useless, and old age is mindless and sexless. Bianchi advocates that these myths be replaced with a new view toward old age; in which old age is creative; old age is courageous; and old age is compassionate.

Cognitive Growth

"I had to grow old to learn what I wanted to know. . ."
(Joubert)

To find answers to questions regarding how each of us chooses to deal with issues of physical growth, we look to the human psyche. As human beings are growing physically, they are also growing mentally in a variety of ways. One of the most prominent researchers in the field of human cognitive development was Jean Piaget. His theories of human cognitive development have had a tremendous impact upon education throughout the world.

In a Piagetian conception, during the process of "normal cognitive development" (Pace, 1987 A, p. 4), the child moves through a series of age-related phases. Pre-operational thinking occurs between two and seven or eight years of age, and is characterized by an emphasis upon visual, concrete learning, with an inability to categorize and to deal with abstractions at a sophisticated level. Piaget's concrete operational stage takes place between the ages of approximately nine to sixteen, and people can now think logically, with a strong reliance upon personal experience. The formal operational stage is the beginning of hypothetical and abstract thinking, and often occurs after the age of sixteen. This is not to imply that people are at a level of cognitive growth in regards to all facets of their lives at a particular time. It is quite possible to be at one stage in the cognitive sphere, and to be at quite another stage in a different aspect of your life, for example the social or interpersonal sphere.

We find the utilization of cognitive growth theories in education in the work of people such as Benjamin Bloom (1956). The development of the "Taxonomy of Educational Objectives: Cognitive Domain" reflects cognitive development theory, moving from simple knowledge of specifics at the lowest level, to comprehension, application, analysis, synthesis, and finally evaluation in terms of external criteria, which requires a high degree of abstraction.

Affective Growth

". . .growth, individuation, autonomy, self-actualization, self-development, productiveness, self-realization, are all crudely synonymous. . . . In my opinion, it is not possible to define this area sharply at the present time" (Maslow, 1968, p. 24).

Closely linked to growth in the cognitive domain is growth in the affective domain, dealing with a person's emotional development. By the age of nine months, infants can demonstrate all of the basic human emotions. More complex and sophisticated emotions, such as love, have their initial beginnings during infancy.

Erikson's (1963) eight stages of psychosocial development deal not only with physical growth in the early years, but also with affective growth in the resolution of such crises as intimacy vs. isolation in adulthood.

In the field of psychoanalysis, there are those who claim that the ultimate, most powerful feeling in the affective sphere of human growth is love. From the horrors of a Nazi concentration camp, Victor Frankl, in his search for the meaning of what was happening to him and the rest of the prisoners, reached this conclusion: ". . .for the first time in my life I saw the truth as it is set into song by so many poets, proclaimed as the final wisdom by so many thinkers. The truth - that love is the ultimate and the highest goal to which man can aspire. Then I grasped the meaning of the greatest secret that human poetry and human thought and belief have to impart: The salvation of man is through love and in love" (1984, p. 57).

In "The Art of Loving", psychoanalyst Erich Fromm links love to growth when he defines love as ". . .the active concern for the life and the growth of that which we love" (1956, p. 22). M. Scott Peck, another psychoanalyst, believes that "Ultimately love is everything" (1978, p. 22), and like Fromm sees a strong relationship between love and growth. For Peck, love is "The will to extend one's self for the purpose of nurturing one's own or another's spiritual growth" (1978, p. 81), and he states most forcefully that "When we love ourselves we attend to our own growth" (p. 120).

Peck sees humans growing because of the problems that they face. "It is only because of problems that we grow mentally and spiritually" (1978, p. 16), but he also sees problems that are not worked through as ". . .forever a barrier to the growth and development of the spirit" (p. 30). He defines evil as ". . .the imposition of one's will upon others. . . in order to avoid extending one's self for the purpose of nurturing spiritual growth" (1978, p. 278). In an extensive study on the nature of human evil, Peck (1983) tells us that "Spiritual growth requires the acknowledgement of one's need to grow. If we cannot make that acknowledgment, we have no option except to attempt to eradicate the evidence of our imperfection" (p. 74).

In the field of education, Krathwohl, et al. (1964) developed a taxonomy of educational objectives in the affective domain.

Beginning with simple attending, the taxonomy moves to responding, valuing, organization, to characterization by a value complex. Implicit in the educational taxonomies of both Bloom (1956) and Krathwohl (1964) is the assumption that one grows as one moves from the lower levels of the taxonomy to the higher levels.

Expanding on the work of Krathwohl, et al., Raths, Harmin and Simon (1966) stated ". . .persons have experiences; they grow and learn. Out of experiences may come certain general guides to behavior. These guides tend to give direction to life and may be called values" (p. 27). They described their conception of human growth in the sphere of values as being based upon three processes: choosing (freely, from alternatives, after thoughtful consideration), prizing (cherishing and being willing to be public with our choice), and acting (doing something, repeatedly, with our values choice).

Moral Growth

"Moral education is impossible apart from the habitual vision of greatness." (Alfred North Whitehead)

Closely associated with values development is growth in the moral domain. One of the most famous theoreticians in this field is Lawrence Kohlberg. Kohlberg has developed a conception of the way in which people develop in the moral sphere. According to Kohlberg (1984), there are six stages of what he now terms "justice judgment," and people progress through these in order. As described by Galbraith and Jones (1976), these are:

1. The pre-conventional level: Stage 1: punishment and obedience
   Stage 2: instrumental relativism
2. The conventional level: Stage 3: conformity
   Stage 4: law and order
3. The post-conventional level: Stage 5: the social contract
   Stage 6: universal principles

Kohlberg's theories of moral development have come under criticism from various perspectives. Gilligan (1982) finds Kohlberg deficient in both his utilization of male only subjects, and yet the application of research results are applied to girls and women as well. This brings Gilligan to her second critique of Kohlberg, that the construct of his categories and analysis techniques yield a male bias, and therefore female subjects do not score well under Kohlberg moral development analysis. ". . . the very traits that traditionally have defined the 'goodness' of women, their care for and sensitivity to the needs of others, are those that mark them as deficient in moral development" (p. 18).

In addition to problems of gender bias, Kohlberg has been critiqued by others who have questioned his assertions that his stages are always followed sequentially, and that these stages are universal. Bergling (1981) reports studies showing the complexity of moral growth, and a tendency to jump stages that requires more investigation.

Like Bloom (1956) and Krathwohl (1964), Kohlberg too sees growth as progressing sequentially from simplistic and less desirable stages to higher, complex and more desirable stages. These conceptions of growth have had a significant impact upon education in North America in the last several decades.

Spiritual Growth and Education

"We are not unlike a particularly hardy crustacean. The lobster grows by developing and shedding a series of hard, protective shells. Each time it expands from within, the confining shell must be sloughed off. It is left exposed and vulnerable until, in time, a new covering grows to replace the old" (Sheehy, 1976, p.20).

In discussing the moral development of humans, we have moved into a realm that relates to our spiritual dimension. How does a human being develop spiritually, and of what importance is this to teachers involved in the educative process? Do we, as Sheehy (1976) suggests, expand and break out of our old, protective shells?

Peck (1987) sees ". . .a pattern of progression through identifiable stages in human spiritual life" (p. 188). With the caveat that these stages are only general, and do not apply to individuals - each of whom is unique and who ". . .do not always fit neatly into any psychological or spiritual pigeonhole" (p. 188), Peck outlines the following four stages of spiritual growth: Stage 1: Chaotic antisocial; Stage 2: Formal institutional; Stage 3: Skeptic individual; and Stage 4: Mystic communal. Stage one refers to young children and adults who are spiritually underdeveloped, whereas stage four speaks of those who see the mystery of existence and the connectedness of all of creation. For Peck, ". . .the whole point of life is the development of souls" (1987, p. 200).

Spirituality is not frequently discussed in educational literature, yet, it is alluded to, often by other names. Writing in 1904, John Dewey admonishes teachers to continue to be ". . .students of subject-matter, and students of mind-activity. Unless a teacher is such a student, he may continue to improve in the mechanics of school management, but he can not grow as a teacher, an inspirer and director of ***soul-life*** " (p. 321, my emphasis).

Feinberg (1985), in describing the reconceptualist views of James Macdonald, writes of Macdonald's attempts at ". . .bridging the mind-body separation. We are biological entities with ***spiritual aspirations*** " (p. 57, my emphasis). Feinberg goes on to describe the reconceptualization of Dwayne Huebner, who claims that the aesthetic and ethical modes of valuing are among the most important of those that structure curriculum writing.

Martin Buber describes our relations with one another as being either "I-Thou" or "I-It" in their orientation. The I-It relationship ". . .is never articulated with this sense of wholeness, but rather is a form of communication that grows out of an inclination to use, to experience, or to manipulate another individual" (Feinberg, 1985, p. 96). In Buber's conception, "The basic word I-You establishes the world of relation" (1970, p. 56), which is composed of three spheres: ". . .life with nature. . . life with men. . . and life with spiritual beings" (pp. 56-57).

For Buber, life should be lived through authentic relationships, for it is through such relationships that we grow as human beings. In education, the central relationship is the relationship between the teacher and the student, and Buber identifies four characteristics of this growth relationship:

> . . .the presence between teacher and learner of a trusting and mutually affirming reciprocation; the personal exemplification by the teacher of the integrity of

> potentialities he seeks to call forth in the student; the teacher's active promotion of a pastoral/healing concern for the personal well being of the student; and his confirmation of the student's potentiality for self-fulfillment and personhood (Murphy, 1988, p. 103).

Such a conception of human relationships would seem to be fundamental for teachers in both their relationships with students and other teachers, for it encourages us to see the "wholeness" of another person, and such a wholeness by definition includes the spiritual dimension.

Buber believed strongly on the importance of relationships in education. In his study of Buber's philosophy of education, Murphy (1988) states Buber's belief that "Individual growth. . . is enlivened, deepened and fulfilled by the various relationships. . . which constitute human existence. The nurturing of relational capacities, rather than the provision of opportunities for self-expression and growth, becomes therefore the main function of education" (p. 92).

Huebner (1984) sees teaching as a vocation, and he describes teaching as ". . .one's work, and life, as a participant in the formation of another's story. . ." (p. 22). Greene (1984) too sees relationships as being fundamental to the development of the self. She examines the work of Unger, and says that ". . .the ideal self can never be actualized through private experiences, no matter how extraordinary those experiences may be" (p. 179).

In exploring the nature of the teacher-student relationship, some contemporary educators use terms such as "virtues of the educator" (Bollnow, 1989). In discussing the relationship between the teacher and the student, Aoki (1987) describes "teaching as watchfulness" and "teaching as thoughtfulness" (p. 12). Bollnow (1989) describes the virtues of the educator as love, trust, hope, patience, dependability, and openness. Van Manen (1988) informs us of the necessity of tact and trust in teaching, while Ford (1988) encourages us to integrate both knowledge and wisdom with virtue and values in our educational practices.

Hart (1989) writes of love, trust, hope and openness at Alex Taylor School, and in his writings one finds specific reference to the spiritual aspects of the educational enterprise. Principal Steve

Ramsankar explains how spiritual experiences are an important part of the educational environment of the school. "When I speak of the spiritual, I . . .refer to man's caring spirit and love for each other" (p. 6).

Goodlad (1988) sees educational systems as being ". . .driven by normative goals - that is, by values. Thus, the practice of teaching has a moral dimension, and those who teach in our educational systems are, wittingly or unwittingly, moral agents" (p. 109). Aoki states this position simply and eloquently when he writes ". . .we believe education to be a ***moral enterprise*** concerned about what it means to educate and to be educated" (1978, p. 17, my emphasis).

Merton (1948) describes his own spiritual journey, and the conception of virtue he ultimately arrived at. ". . . virtues are precisely the powers by which we can come to acquire happiness. . . because they are the habits which coordinate and canalize our natural energies and direct them to the harmony and perfection and balance, the unity of our nature with itself and with God. . ." (1948, p. 204). Merton describes Mark, one of his teachers, and the powers that a virtuous teacher possesses. ". . .you found yourself saying excellent things that you did not know you knew, and that you had not, in fact, known before. He had 'educed' them from you. . . . His classes were literally 'education'. . ." (1948, p. 139).

This same notion of education was described by another spiritual leader, Kahil Gibran. In "The Prophet", when asked to speak of teaching, the master replies: "No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge. . . If he is indeed wise he does not bid you enter the house of his wisdom, but rather leads you to the threshold of your own mind" (1973, p. 62).

A strong sense of our own spiritual growth and the spiritual growth of others is not only necessary in our personal encounters with the others in our educational practice, but should also be embodied within the curriculum that we teach. Aoki (1989) sees quality curriculum as being "inspirited with soul;" curriculum that is inviting and alive.

We have moved into a realm where the study of human growth begins to overlap with formal education and public schooling. As educators, we are ultimately concerned with the growth of those with whom we work, be they teachers or students. But what is growth? What does it mean "to grow"? How can one person assist another person to grow, such as a teacher helping a student, and with what dimensions of growth should educators concern themselves?

In examining the specific areas of human growth with which schools have concerned themselves, in some ways there has been little change in the past several hundred years. For instance, in colonial United States, schools concerned themselves with three areas of child development: academics, moral learning, and social and personal learning. Goodlad (1984) sees these three basic goals as remaining unchanged until the middle of the nineteenth century.

In the goals of basic education for Alberta (1982, 1984), one can detect a similar thrust. In regard to student growth, teachers are to direct their attention to the development of these "desirable personal characteristics" in the students: ". . .ethical/moral characteristics. . . intellectual characteristics, . . .and social/personal characteristics" (p. vi-vii). Of course, schools today are expected to do much more in order to achieve these goals than were schools of the past, and the methodologies and technologies utilized in assisting student learning and growth have changed tremendously in recent history.

However, people have been examining questions of human growth for thousands of years. Nine hundred years before the birth of Christ, Solomon tells us in Ecclesiastes that in each of our lives, there is a right time for certain life-events to happen. "There is a right time for everything: a time to be born, a time to die. . . a time to find; a time to lose; a time for keeping; a time for throwing away. . ." (The Way, 1971, p. 556). Thousands of years later, at the end of the sixteenth century, Shakespeare describes for us his vision of the "seven ages of a person's life" in the famous "All the world's a stage" speech in the comedy "As You Like It" (1974, p. 230).

Phase and Stage Theories of Human Growth

"Human beings are like plants. They grow in stages and those stages can't be accelerated. In due time plants bear their fruit, and with human beings it is much the same. In the proper time and at the proper pace we grow into what God intends us to become" (Girzone, 1983, p. 142).

More recently, researchers have developed a variety of phase and stage theories to describe the growth processes of human beings. Whereas phase theory is age related, stage theory purports that the various stages of growth are not so closely linked with age, but are however sequential, one following the other in a predictable order. All of these theorists argue that the growth process follows a definite pattern, which is thus predictable to some degree.

In "Moral Development: A Guide to Piaget and Kohlberg", Duska and Whelan (1975) relate certain characteristics of Kohlberg's stage development theory. "Stage development is invariant. One must progress through the stages in order. . . . Moral development is growth and, like all growth, takes place according to a predetermined sequence" (p. 47-48).

One of the first of these phase theorists was Erik Erikson. In describing what he calls the "eight ages of man," Erikson outlines several age-related conflicts which he believes each of us must resolve as we grow. The successful resolution of each of these conflicts allows us to achieve what Erikson calls "favorable ratios," the result of which is the acquisition of "basic virtues," which we must acquire, ". . .for without them. . . all other and more changeable systems of human values lose their spirit and their relevance" (1963, p. 274).

Erikson's eight ages, their conflicts, and the qualities and virtues that result from successful attainment of a "favorable ratio" are as follows:

AGE:	**CONFLICT:**	**SUCCESSFUL RESOLUTION YIELDS:**
Infancy	Trust vs Mistrust	Drive and Hope
Early Childhood	Autonomy vs Shame and Doubt	Self-control and Willpower
Play Age	Initiative vs Guilt	Direction & Purpose
School Age	Industry vs Inferiority	Method & Competence
Adolescence	Identity vs Role Confusion	Devotion & Fidelity
Young Adult	Intimacy vs Isolation	Affiliation & Love
Maturity	Generativity vs Stagnation	Production & Care
Old Age	Ego Integrity vs Despair	Renunciation & Wisdom

(Adapted from Erikson, 1963).

Thus, the pinnacle of human growth for Erikson is to reach the stage of ego integrity. "The possessor of integrity is ready to defend the dignity of his own life style against all physical and economic threats. For he knows that an individual life is the accidental coincidence of but one life cycle with but one segment of history; and that for him all human integrity stands or falls with the one style of integrity of which he partakes" (1963, p. 268).

Sheehy (1974) describes what she calls the "predictable crises of adult life." Focusing primarily upon post-adolescent life, Sheehy sees life as a series of predictable crises which each of us must face and overcome in order to continue to grow. She speaks of "pulling up roots" (the crisis of leaving our parents home); of the "trying twenties" (when we attempt to establish ourselves in the adult world); of the "catch-thirties" (a period of reassessment); and of the "mid-life crisis of the forties" (recognition of mortality, role confusion, and career changes). Sheehy is one of the first phase theorists to differentiate between men's and women's life patterns. In her analysis of women's life patterns, Sheehy found five prevalent patterns which were substantially different from those patterns that she identified in men's lives.

Betty Friedan, a "nurturer who deferred achievement" and one of the founders of the women's movement, related just how difficult growing can be: "It was easier for me to start the women's movement than to change my own personal life" (Sheehy, 1974, p. 217).

In "Pathfinders" (1981), Sheehy examined the qualities of people whom she labels "pathfinders" - persons described as being able to pull through both the predictable crises of life as well as life's accidents; persons who refused to surrender to life's onslaught, but instead find ". . .in the process a catalyst to growth" (p. 67). She cites Henri Bergson, who writes: "To exist is to change; to change is to mature; to mature is to create one's self endlessly" (p. 95). According to Sheehy, "pathfinders" have certain qualities that enable them to continue to grow, even in the face of some of life's most terrible adversities. These qualities are a willingness to risk, a sense of the right time for things, a capacity for love, a strong support system, an integration of the best of male and female strengths, a sense of appropriateness for one's age, a strong sense of purpose in life, and a fundamental faith in a power beyond themselves.

Sheehy once again found some substantial differences between men and women.

> The most striking difference between men and women to emerge in my surveys was the greater difficulty women experienced in forging their own identity. The women in every sample. . . described the same developmental dilemma: *How do I stop trying so hard to please others and begin to validate myself?* . . It appears to take the

> average woman no less than a lifetime to outgrow her training to be a pleasing little girl (Sheehy, 1981, p. 109-110, emphasis in original).

While Sheehy examined life and growth from the perspective of choices and passages as they related to family, work and marriage, Roger Gould (1978), a California psychiatrist, examined human growth from the perspective of assumptions. In his work, Gould noticed that patients of similar age worked with a set of common "false assumptions" about their childhood and their adult life. These sets of false assumptions acted as growth inhibitors, and patients had to overcome these assumptions in order to continue to grow.

Gould believes that each of us has two distinct forms of consciousness, one from childhood and one from adulthood. The consciousness of childhood is filled with early lived experiences. While many of these may be pleasant, we also have feelings of separation, loss, fear, and anger from these childhood experiences.

> We are concerned here primarily with changes in consciousness, with the different ways people interpret events in their lives at different ages. The events themselves - love, work, marriage, dealing with our parents and our children - occupy center stage in everyone's life. But because of changes in consciousness, events are experienced differently at different stages. For example, separation and divorce have entirely different meanings in our twenties, thirties and forties, as do major changes in work, the death of a parent or disappointment with a child. Even though we may predict events in our future with some degree of accuracy. . . we have no way of predicting how we are going to interpret these events. There is no way of sampling a consciousness of the future; at best, we can recapture a sample consciousness of the past (Gould, 1978, p. 41).

Gould's conception of the relationship between time and experience as posited here is similar to Kierkegaard, who posed the problem this way: "Life can only be understood backwards, but it must be lived forward" (Nettler, 1970, p. 161). It is similar as well to Einstein's view on the personal meaning of experience. ". .

.Einstein once remarked: 'Experience is not what happens to you, but what you do with what happens to you'" (Rolheiser, 1979, p. 176).

As adults, according to Gould, "We are then faced with two realities: current reality - the reality of adult consciousness, the way we actually experience events and each other now; and demonic reality - the childhood consciousness reality, the intrusion into adult life of painful childhood states" (1978, p. 24). Gould sees our consciousness as being dominated by a series of age-related assumptions, and that growth can only occur if we master these assumptions. (See Appendix C for a more complete description of Gould's tasks and assumptions).

For Gould, growth consists of discarding the false assumptions of our childhood, and in overcoming the tensions of the child and the adult that exist within all of us. "By striving for a fuller, more independent adult consciousness, we trigger the angry demons of childhood consciousness. Growing and reformulating our self-definition becomes a dangerous act. It is the act of transformation" (Gould, 1978, 25). He sees these growth transformations as being very difficult experiences for us; he calls this "the pain of growth." This is caused by our having to abandon parts of our old life structure as we grow into a new one. Such a process is not easy, and is most often painful. Therefore, he cautions against a headlong rush to grow, for growth is not ". . .one long uninterrupted climb up a hill; there must be time out for 'just living'"(1978, p. 328).

Whereas Gould dealt with the assumptions that can inhibit adult growth, Daniel Levinson et al. of Yale University examined life from the perspective of major developmental tasks. Levinson conducted an intensive study of the lives of forty men between the ages of thirty-five and forty-five. The major question that Levinson was attempting to answer was: "Is there an underlying order in the progression of our lives over the adult years, as there is in childhood and adolescence?" (1978, p. ix).

In "The Seasons of a Man's Life" (1978), Levinson articulates his view that each person's life is composed of four overlapping "eras," each lasting approximately twenty-five years. Levinson calls the overlapping years periods of "transition," where a man terminates the life structures of the previous era, and begins to build new life structures for the ensuing era. The sequence of Levisoñ's eras is as follows: 1. Childhood and adolescence: age 0-22; 2. Early adulthood: age 17-45; 3. Middle adulthood: age 40-65; and 4. Late adulthood: age 60?

Levinson argues that at every stage, the opposite extremes of growth and stagnation must be reconciled. "Both generativity and its opposite pole, stagnation, are vital to a man's development. To become generative, a man must know how it feels to stagnate. . ."(1978, p. 30). Most central to a man's life structure were occupation and marriage-family, along with friendship and peer relations, ethnicity and religion. Leisure also occupied a special place in the lives of some men, especially when it related to work or playing sports. According to Levinson, ". . .the life structure evolves through a relatively orderly sequence during the adult years. The essential character of the sequence is the same for all the men in our study. . . . It consists of a series of alternating stable structure-building periods and transitional structure-changing periods. These periods shape the course of adult psycho-social development" (1978, p. 49). (See Appendix D for a more complete description of Levinson's phases and their accompanying tasks).

Levinson claims that the sequence of phases holds true for both men and women, although he studied only men. He also claims that there is little variation in the age at which those studied faced the various tasks he describes. What made each of his subjects different was the way they went about dealing with these tasks as they grew and developed into more fully functioning persons.

Levinson also discovered that close friendships, either with women or with other men, are rarely experienced by the American male. In his conclusion, Levinson remarks:

> For large numbers of men, the conditions of work in early adulthood are oppressive, alienating and inimical to development. Most people work in corporations, small companies, local or federal government agencies, ***schools***, churches, hospitals - institutional structures of all kinds. This is a recent historical development. We are still learning how to create organizations that work productively, humanely and in ways that support the

> adult development of their employees and clients (1978, p. 338, my emphasis).

It would be easy, in light of the phase and stage theories examined up to this point, to mistakenly believe that we can now "predict" the course of a human life. To some degree such predictions can be made. However, while we are able to predict with some certainty critical events such as the death of one's parents, we have absolutely no way of knowing how each individual will interpret these events, try to make some sense of them, and integrate these experiences into their lives. We can predict that teachers, assuming they live long enough and remain in teaching, will face a student population that is increasingly removed in age from them. What we have no way of predicting is the *meaning* that a particular teacher will make of this phenomena. This making of meaning from personal experience is a unique part of our growth as human beings, and each one of us does this in our own time, in our own ways, and through our own choices.

Tension, Pain and Choice in Human Growth

The first principle of the nature of human existence is that to live is to suffer. Buddha

Eriksen's (1963) phases are conceptualized as a tension between two opposing forces in our lives, and according to him, we grow by making choices that result in a favorable balance between these two polarities. This tension causes us pain, yet as humans we are free to make choices as to how to resolve or how we will live with these tensions. Peck (1987) tells us that ". . .all change is a kind of death, and all growth requires that we go through depression" (p. 222). Levinson (1978) too speaks to us of the pain of growth, for the experience of trying to reconcile what Levinson calls the opposite extremes of growth and stagnation are painful experiences, yet they are experiences every growing human being must continually face.

> It would be surprising if we didn't experience some pain as we leave the familiarity of one adult stage for the uncertainty of the next. But the willingness to move through each passage is equivalent to the willingness to live abundantly. If we don't change, we don't grow. If we

> don't grow, we are not really living. Growth demands a temporary surrender of security. It may mean a giving up of familiar but limiting patterns, safe but unrewarding work, values no longer believed in, relationships that have lost their meaning. As Dostioevsky put it, 'taking a new step, uttering a new word, is what people fear most.' The real fear should be of the opposite course (Sheehy, 1974, p. 353).

Kasworm (1988) also sees this kind of tension in adults. "Adults face an ongoing dynamic tension in their lives. On the one hand, adults continue to seek equilibrium in their lives. . . .However, due to both external forces and internal changes of the body and mind, adults also face, and often seek out, challenges to their lives" (p. 17). Citing Maslow, Kasworm describes how adults can learn and grow from "powerful and unique experiences", ". . . experiences of the heart. . . from tragedy, marriage, having children, success, triumph, death and failure" (1988, p. 20).

Maslow (1968) sees each person being attracted to two opposing forces; safety on the one side, and growth on the other. He offers the following illustration, which although deceptively simple, is very powerful.

Safety <---------- < PERSON > -----------> Growth

"Therefore we can consider the process of healthy growth to be a never ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity" (Maslow, 1968, pp. 46-47). In "The Farther Reaches of Human Nature" Maslow goes so far as to define neurosis as ". . .a failure of personal growth" (1971, p. 32). Maslow sees evidence to suggest that practically all human beings have within them an innate tendency toward growth, toward what he also calls the actualization of their human potential. Yet, he goes on to describe what he calls the "Jonah Complex," which is the tendency toward the evasion of growth that is also present in each one of us. "We fear our highest possibilities (as well as our lowest ones). We are generally afraid to become that which we can glimpse in our most perfect moments, under the most perfect conditions, under conditions of greatest courage" (1971, p. 34).

Peck (1978) would characterize this tendency toward safety as "laziness," which he describes as the ultimate impediment to spiritual growth. ". . .people find new information distinctly threatening, because if they incorporate it they will have to do a good deal of work to revise their maps of reality, and. . . more often than not they will fight against the new information rather than for its assimilation. Their resistance is motivated by fear, yes, but the basis of their fear is laziness; it is the fear of the work they would have to do" (p. 274).

In a later work in which he studied the nature of human evil, Peck once again writes on how truly difficult it is for us to grow. "To change an attitude requires a considerable amount of work and suffering. The process must begin. . . in a painful acknowledgement that what we thought was right all along may not be right after all. Then it proceeds into a state of confusion. . . It is only from the quicksand of confusion that we are able to leap to the new and better vision" (1983, p. 240).

Peck admits that ". . .at a certain level reality *is* paradoxical" (1978, p. 227), and "The understanding of basic reality is never something we achieve; it is only something that can be approached. And, in fact, the closer we approach it the more we realize we do not understand - the more we stand in awe of its mystery" (1983, p. 39). At the same time Peck also encourages us to grow in our search for the truth of our lives. "Truth is not something that we possess; it is a goal toward which we, hopefully, strive" (1983, p. 257).

We exist, it seems, in a constant state of tension between our past and our future, between maturity and immaturity, between growth and stagnation. This can be a most painful tension, and growing is often accompanied by pain. Judith Viorst (1986) has labeled such pain as "Necessary Losses," the kinds of losses that she sees as ". . .necessary because we grow by losing and leaving and letting go. . ." (p. 3). For example, she sees one of the primary task of the adolescent as mourning the loss of childhood. In order to grow into adulthood, the adolescent must first give up or lose his or her childhood. Viorst sees relatedness as fundamental to growth, and from her work has concluded that women generally seem to have a ". . .greater propensity for relatedness" (p. 193) than do men. Viorst advises that in order to grow,

> We have to deal with our necessary losses. We should understand how these losses are linked to our gains. For in leaving the blurred-boundary bliss of mother-child oneness, we become a conscious, unique and separate self. . . in bowing to the forbidden and the impossible, we become a moral, responsible, adult self, discovering - within the limitations imposed by necessity - our freedoms and choices. And in giving up our impossible expectations, we become a loving connected self, renouncing ideal visions of perfect friendship, marriage, children, family life for the sweet imperfections of all-too human relationships. And in confronting the many losses that are brought by time and death, we become a mourning and adapting self, finding at every stage - until we draw our final breath - opportunities for creative transformations (p. 366).

Caputo (1987) too informs us that "Suffering is integral to life. . . . Suffering is but a phase of the flux, a moment of the becoming. . . (p. 284). "Life and suffering are intertwined and entangled in a Heraclitean balance so that there is no question of choosing one or the other but only of the affirmation of both or of neither" (p. 285).

Along a similar vein, Kushner (1981) asks: "Pain is the price we pay for being alive. Dead cells. . . can't feel pain, they cannot feel anything. When we understand that, our question will change from, 'why do we have to feel pain?' to 'what do we do with our pain so that it becomes meaningful and not just pointless empty suffering? How can we turn all the painful experiences of our lives into birth pangs or into growing pains?'" (p. 64). Kushner reflects how he sees himself growing as a result of the death of his son.

> I am a more sensitive person, a more effective pastor, a more sympathetic counselor because of Aaron's life and death than I would ever have been without it. And I would give up all of those gains in a second if I could have my son back. If I could choose, I would forego all the spiritual growth and depth which has come my way

> because of our experiences, and be what I was fifteen years ago, an average rabbi, an indifferent counselor, helping some people and unable to help others, and the father of a bright, happy boy. But I cannot choose (1981, pp. 133-134).

While we cannot choose many of the experiences life thrusts upon us, while we cannot choose to avoid the pain of living, we can choose the kinds of personal meanings we make from such experiences; we can choose to grow from such experiences. Life and growth are both painful; suffering is not an option. Our choice is not to suffer or to avoid suffering; but rather to stagnate in our suffering or to use it as another means through which to grow.

Part Two: Teacher Growth

Autobiography and Teacher Growth

"There is nothing worse than self-deception, where the deceiver is always with you." Plato

In a summary of research spanning much of this century, Cruickshank (1986) views the quest to describe the good teacher as analogous to the quest to find the Holy Grail, both being so very difficult and both being of such worth. Yet, he contends, we are now closer to understanding the qualities that make a good teacher: ". . .well-organized, efficient, task oriented, knowledgeable, verbally fluent, aware of student developmental levels, clear, enthusiastic, self-confident, confident of student abilities, hold high expectations, be friendly and warm, encouraging and supportive, attentive, accepting, and tolerant" (p. 86).

If there is merit to this characterization, then our questions become "How does one become a good teacher; how does one grow in these areas and in these qualities, not only during one's teaching career, but also prior to it?"

Maxine Greene criticizes popular conceptions of the good teacher for the view that such a teacher must be ". . .infinitely controlled and accommodating, technically efficient, impervious to moods. . .", and is often defined by the role that he or she . . .is expected to play in the classroom. . ." (1973, p. 269). Such a view, writes Greene, is deficient in that it ignores both the "numerous realities" that the teacher has to live in, as well as the teacher's "personal biography."

Feinberg relates Greene's beliefs that it is important for teacher education to address the notion of personal biography and its impact upon the teaching act. "Too frequently, students arrive at teachers' colleges with fantasy. . . stemming from a childhood notion of what a teacher represents. . . . The process of becoming conscious of self as historical being may be very painful; but to teach people in a radical fashion is to awaken them to as much of the problematic as possible" (1985, p. 78).

Pinar (1988) writes of "the archaeology of self" (p. 8) and describes how we are the sum total of all of our experiences; all that has happened to us as children and as infants remains, hidden from our knowing perhaps, but there nonetheless. In order to uncover the hidden, Pinar encourages autobiographic writing, for it pushes ". . .back the edges of memory, disclosing more of what has been 'forgotten,' suppressed and denied" (p. 28). Pinar refers to this process as the building of an "architecture of self," and argues that before we as teachers can become involved in the lived worlds of others, we must first of all come face to face with our own life history.

According to Butt and Raymond (1988), it is the experiences that we have *prior* to teaching that shape what Pinar (1988) calls this "architecture of self" ". . .the collective contribution of beliefs, values, disposition, feelings, guiding images, principles and the like, whether explicit, tacit or intuitive" (Butt and Raymond, 1988, p. 6). Butt claims that each teacher brings to teaching ". . .a uniquely different academic background, life history, needs, interests, and personal dispositions. . . . How a teacher acts, then, will depend upon all of these. . . . Teaching, in this sense, then, is uniquely personal" (1988, p. 10).

Butt (1988 B) believes that in order to teach others authentically, teachers must first of all ". . .know themselves as explicitly as possible" (p. 4). Butt and Raymond (1989) argue that *context* is an important and often overlooked factor in the shaping of a teacher's life. They claim that societal, historical, institutional, professional, practical and interpersonal contexts must be scrutinized for the impacts they will have on the shaping of a teacher's life. Butt and Raymond (1986) tell the story of Ray, who describes a school career filled with firm, inflexible teachers, one of whom was his own mother. Once he became a teacher himself, Ray was determined not to treat his students in such a manner, and worked hard to relate well to students and to have his classroom perceived as a haven for children. His past experiences as a student had a dramatic effect upon his practice as a teacher.

Like Ray, most teachers learn a great deal about teaching from their own experiences as students. Having spent approximately sixteen years in classrooms before having one of their own, teachers enter their first year of teaching already possessing certain ideas about what teaching is, and should be like. ". . .all of us learn a great deal about teaching long before we ever get to college. . . . We spend more that 12 000 hours sitting in elementary and secondary classrooms observing teachers at work" (Featherstone, 1989). Palmer (1988 A) too reminds us that ". . .teachers, for the most part teach as they were taught. . ." (p. 32).

Other factors from both the past and the present appear to have a significant impact upon teaching practice. In her study of "Social Class and the Hidden Curriculum of Work", Anyon (1980) describes how the social class of their students' impacted upon the teacher's pedagogy. According to Anyon, the student's social class determined the vision that their teachers held regarding the role in society that students would later occupy. Anyon's study leads one to question what the impact of the teacher's socio-economic-cultural background has upon their own teaching practices.

John Dewey conceived of all life experiences as whole. "Experiences are *wholes* and must be treated as wholes. 'All thought in every subject begins with. . . an unanalyzed whole'"(Dewey, 1930b, p. 18, cited in Sherman and Webb, 1988, emphasis in the original). In this same view, Campbell (1988) tells us that in writing about the lives of other human beings, we must approach these people ". . .as a whole person. . . portray the subject as a whole, in the temporal, geographical, socio-cultural context. . ." (p. 61). In the same way that we attempt to understand another person's biography through this sense of wholeness, we must also realize that our own autobiographies play a part in our interpretations of others. We make sense of the world and the lives of others in it from the perspective of our own autobiographies. Thus, as Alfred Schutz pointed out, we are mutually involved in "one another's biographical situations" (Campbell, 1988, p. 65). Schutz cautions us in our attempts to make sense and meaning from the actions of others. ". . .the meaning of an action is necessarily a different one (a) for the actor; (b) for his partner involved with him in interaction. . . and (c) for the observer not involved in such relationship. This fact leads to two important consequences. First, that in common-sense thinking we have merely a *chance* to understand the Other's action sufficiently for our purpose at hand; secondly that to increase this chance we have to search for the meaning the action has for the actor" (1973, p. 24)

Ball and Goodson (1984, 1985), Goodson (1989), Butt (1988), Butt and Raymond (1986, 1988, 1989), Raymond and Suprenant (1988) and Krall (1990) all pose convincing arguments for the use of autobiography by teachers as a means of personal/professional growth. Fundamental to their arguments is the belief that we must truly understand the meanings of our own life if we are to appropriately intervene in the lives of others.

The process of facing our own historical past (childhood) and successfully dealing with its impact upon our present (adulthood) is one of the major tasks of fields such as psychology and psychiatry. Practitioners of these disciplines attempt to assist people who are often stunted in their personal growth and cannot overcome unseen barriers which are often found to be remnants from their past. The approach that is taken in this task is very dependent upon the questions asked and the perspective taken regarding the process of human growth and development. For example, Freud focused much of his attention on human sexual development, and saw many of the psychic problems of adults as being linked to unresolved sexual conflicts from childhood. Carl Jung, one of Freud's disciples, viewed mid-life as a time in which we could experience great surges in personal growth. He viewed mid-life as a search for wholeness, when the various polarities of our personalities attempted to merge into oneness; when we sought a sense of undividedness. The man discovers his more feminine side; the woman her more masculine nature.

Yet, we must not forget how truly difficult it is to come to know one's self. This is a never-ending journey of self-discovery;

not a destination to be arrived at - but rather a process to be lived. As Oscar Wilde so clearly and forcefully stated: "Only the shallow know themselves" (quoted in Buscaglia, 1984, p. 171).

Teacher's Life Cycle

"The unexamined life is not worth living." Plato

Recently, some educational researchers have applied phase and stage theory specifically to teachers' life cycles. This kind of application is generic in its approach, and is thus very different from the notion of individual autobiography that we have been examining up to now.

Using Levinson's model as a framework to explore teacher development, Patricia Sikes (1985), writing in a British context, describes the life cycle of the teacher as having five phases. Briefly, Sikes' phases are as follows:

Phase 1: 21-28 years -

During this period, teachers are entering both the adult world and the teaching profession at the same time. When asked to describe the process of learning about teaching, ". . .most teachers start by talking about their first job" (Featherstone, 1989).

The significance of one's first position in the teaching profession can indeed be very great. This is often a time of trial and error, of experimentation with different styles of teaching and management.

Often, teachers will draw upon models of teaching from their own past as students in order to determine what should be done in the classroom.

Phase 2: 28-33 years -

This can be a most difficult time in a teacher's career. Life becomes increasingly serious; we are getting older, and may have children of our own to support. Yet, for some who are experiencing various levels of dissatisfaction with teaching as a career choice, it becomes increasingly difficult to change to another career.

This "age thirty transition" (Levinson) time can be especially difficult for women teachers, who may have chosen to put off having children in order to become professionally established in their career. Sheehy calls this "catch thirty," and reports that many women who have deferred having children now recognized that as a result of their biological age, they are forced to come to terms with that decision once again.

Phase 3: 30-40 years -

Once again, we can see significant gender differences here, depending partially upon the presence or absence of children.

Male teachers during this phase have usually settled into a career pattern. They are working to create their niche in society, and are also working on a career timetable. According to Sikes, male teachers can now often see the end point of their careers, and some may have already arrived at this position. Frustration and disappointment with failure to achieve the Dream (ie: career goals) may lead to teacher burn-out or the acceptance of a more realistic vision.

For women, things may be quite different. Some women, although still in education, will not have placed their educational achievements as such a high priority, and will still be focusing upon their own families, their roles as wives and as mothers as being of primary importance.

Phase 4: 40-50/55 -

This can be a most difficult time in a person's life. There is much evidence to indicate that this phase of a person's life is at least as difficult as adolescence. In adolescence, we move from childhood to adulthood; during this phase of our lives, we move from youth to maturity. We reappraise the value of our work as teachers, and the satisfaction or lack thereof that it has given us.

We come to face our own mortality; an experience made more difficult for teachers in particular considering that they are constantly surrounded by never-aging young students.

Those teachers who have been deemed successful in their careers are now likely in positions of authority within the school or educational structure. Others, less successful, may have great difficulty accepting their position as it relates to their age.

In teaching, the new twenty-two year old teacher has much the same power and status in the school as the fifty-five year old teacher who may be viewed as marginally effective. This lack of status and position coupled with age may lead to a coasting in relation to job performance; a teacher who, according to Erikson's model, is stagnating rather than generating.

Phase 5: 50-55 plus -

This can be a difficult time for teachers, exacerbated by their decline in physical stamina. Whereas their pupils "never age," and continually have seemingly unlimited energy, older teachers may begin to feel physically less able to keep up with them.

Jim, an elderly teacher, expressed it this way: "The kids are always the same age and you gradually get older and older and older . . . their capacity for life, their energy remains the same and yours diminishes" (Sikes, 1985, p. 53).

Teachers of this age may have been at their current school for some time, and if so will have an established reputation in community which may help or hinder them at their job.

Older teachers, be they in the classroom or in the school's office, may be viewed as out-dated and out-moded in their educational practice by younger teachers, and if they are authoritarian in their dealings with younger teachers, may find themselves often embroiled in conflict with their more youthful colleagues.

Unlike the previous section of this chapter which sees teacher development as being life-long and beginning autobiographically years prior to a teacher's first actual professional placement, Sikes' teacher's life cycle model begins with formal entry into the profession.

Burden (1982) describes teachers' personal and professional development as occurring in three stages. Stage 1, which he calls the "survival stage", occurs during the first year of teaching. Teachers at this stage are subject centered, lacking in self-confidence, limited in abilities, unwilling to experiment, and adhering closely to early notions of teaching. Stage 2 is the "adjustment stage", and occurs from the second to forth years of teaching. It is characterized by a gain in confidence and increased abilities with regards to planning, curriculum, classroom organization, methods and knowledge of children. The last stage, stage 3, Burden calls the "mature stage", and this is comprised of the fifth and subsequent years of one's teaching career. Teachers here are much more child-centered, confident, in command of their teaching environments, and willing to experiment with different teaching methodologies. Burden claims that ". . .the recognition of stages of teacher career development can be useful for discussing and developing plans for professional growth" (1982, p. 3).

This view of teacher growth is similar to the one described by Nawalkowski (1990) in which he writes about the three stages in the life of a teacher as being ". . .a survival-oriented stage, a curriculum-oriented stage and a student-oriented stage" (p. 9).

However neat, tidy and appealing models such as this may be, we must be very cautious about the application of generalized models of teacher's lives to the understanding of our own work with teacher colleagues. In his study of "The Professional Life Cycle of Teachers", Michael Huberman (1989) cautions: "We have also learned that human development beyond adolescence is a far more discontinuous, fluid, dilectical, sometimes downright random business once one begins to look at individual lives" (p. 31). He advises that the use of such constructs is limited to the understanding of sub-groups only, and not individual teachers. They serve simply to assist us in the development of our understanding, ". . .enabling us to keep analytic order in our minds until we can handle more differentiation and complexity" (p. 53).

Pre-service Teacher Development

In examining the growth of teachers more strictly within the confines of the education profession, the categories of pre-service and in-service can be utilized. Teachers do not often cite their pre-service educational experiences as being significant in their growth as educators. According to a recent University of Alberta study (1989), education students and graduates ". . .frequently pointed to a wide gap between the content of education courses and the daily requirements of teaching" (p. 25). When they do refer to their years at college or university, often they speak of the educational practicum or a particular instructor as being significant, but this seems to be more the exception than the norm.

One way to obtain a glimpse of the values and beliefs that are held by the university regarding what constitutes good teaching is to examine student teacher evaluation forms. These documents are the explicitly held beliefs of any educational institution with regards to their views of what constitutes good teaching.

In their analysis of "The Curriculum of Student Teacher Evaluation", Parsons and Beauchamps (1985) critique the forms used by the Faculty of Education in the evaluation of student teachers. Their position was that such forms actually create both knowledge and a curriculum about what the institution believes good teaching actually is. In their analysis, they see the evaluation form as being "linear and technological" (p 5), "clearly means-end. . . if the end has been reached, the means were appropriate" (p. 6), with a view of the teacher as a "dispenser of information," a "focus on the teacher as a delivery system" (p. 7).

The university now uses a much more "open-ended" evaluation form for student teacher evaluation, using the following descriptors of good teaching: planning and organization; teaching skills and strategies; evaluation; management; relationship with pupils; communication; personal qualities; professional qualities; and self evaluation (Elementary Phase III Practicum, 1988). One can assume that since these are the qualities of a successful teacher in the view of the faculty, and since these are the qualities that are being assessed during the practicum, then these same qualities are ones that pre-service teachers are being encouraged and challenged to grow in as they pursue their careers.

In attempting to offer a more effective pre-service teaching experience to prospective educators, the University of Alberta is proposing that "Teacher education should be based upon reflection-in-action" (1989, p. 23). This is seen as a blending of the concerns based model and the critically reflective model. The recognition that "field-based classroom experience becomes as critical as the university lecture/seminar experience. . . has the potential to make the school the centre of inquiry" (1989, p. 23).

The critically reflective approach views the problems of schools and education from the broad stance of educational institutions and their members relationship to the society as a whole. Notions of class structure, government funding, and more global societal attitudes toward schools and education are addressed in a critically reflective model. Since knowledge is not fixed and firm, it cannot be passed from the teacher to the student. Rather, the view is that knowledge is socially constructed, and therefore the teacher and students work together in an interactive classroom to explore and create learning.

Such a model has strong implications for teacher development programs, for rather than training the teacher to be a technician - a dispenser of knowledge - the prospective teacher now must learn how to develop the craft skills of teaching in order to enable students to develop their own knowledge. Some advocates of this model encourage the Greek notion of *phronesis*, the development of an ethical way of knowing that is put to use in the development of a good community.

Concerns Based Models of Teacher Growth

The concerns based approach to teacher education is based upon the work of researchers such as Fuller et al. (1967) and Loucks-Horsley (1985, 1988). Fuller found that new teachers had a set of common concerns as they attempted to come to terms with teaching. These concerns followed a particular sequence: 1. Concern for self; 2. Concern for classroom; 3. Concern for student behavior; 4. Concern for status; and 5. Concern for students (Fuller et al., 1967).

Implicit in Fuller's model is a conception of teacher growth that sees the teacher moving from concern for self to a deeper and more meaningful concern for students that moved beyond behavior management. For Fuller, this shift is desirable and good, and can thus be interpreted as being one facet of teacher growth.

Using Fuller's approach of examining educational issues from the perspective of teacher concerns, Loucks-Horsley and Hergert (1985) developed a model to describe how teachers react to the implementation of an educational innovation, such as a new curriculum or new school program. Underlying all of these educational innovations is a promise to assist in growth; in making students and/or teachers better in some way. Citing her earlier work with Hall (1978), Loucks-Horsley and Hergert (1985) describe the typical expressed concerns that teachers have about an innovation as follows:

Stage 0 - Awareness: I am not concerned about the innovation.
Stage 1 - Informational: I want to know more about it.
Stage 2 - Personal: How will this affect me?
Stage 3 - Management: I spend a lot of time getting this ready.
Stage 4 - Consequences: How is this affecting my students?
Stage 5 - Collaboration: I want to talk to other teachers about this.
Stage 6 - Refocusing: I have ideas that would work even better.

(Adapted from Loucks-Horsley and Hergert, 1985).

Both of these concerns based models have embedded within then certain perspectives on the question of teacher growth. Whereas Fuller (1967) sees teacher growth as a linear progression from self to other, Loucks-Horlsey and Hergert (1985) see growth as a progression from self to others to ideas that are "even better." Thus, we find in these conceptions of growth a theme that growth is sequential, and that growth involves a change for the good; a movement from where we are to something that is deemed to be "better."

It should be noted, however, that this explicit linearity in both of these models may not apply to many "real life" circumstances in the world of teaching. For example, consider a teacher with several years experience teaching physics to high school students. If this teacher is transferred to an elementary school teaching situation, he or she will have a multitude of new things to contend with; new curriculum, a new age group of students, new school structures, and new expectations of the role of the teacher. Such a teacher will experience many of the "concerns" of a beginning teacher, for in some ways, they are a beginning teacher once more. This notion of continually beginning as a teacher is one that can foster continual growth in educators, for it challenges us to re-new ourselves, to begin again rather than simply repeat the past.

According to "Exploring and Mapping the Future" (University of Alberta, 1989), a concerns based model of teacher education would have an "initial stage," where prospective teachers would develop subject matter expertise and initial field experience; an "intermediate stage," where there would be more in-depth education in the subject specialization coupled with more intensive and longer term field placement experience, and finally a "post-induction phase," for teachers who have had field experience and who are ready to deal with more theoretical issues about teaching and educational change. Within such a conception of teacher education, one can begin to see a blurring of the pre-service and the inservice designations of teaching. Such a model recognizes that learning about teaching should never really stop.

Wheeler (1988) presents a more simplified concerns based model of teacher growth which has three stages: 1. Concern with self: the teacher-centered period; 2, Concern over instructional matters: the content-structure centered period; and 3. Concern over individual student learning problems: the student-centered period. Wheeler describes the non-growing teacher as one who stays at a lower level of concern, in spite of the number of years they may have experienced. "The teacher with 20 years' experience at this level is more accurately described as a Stage 1 teacher 20 times over!" (p. 184).

Critical Incidents in Teacher Growth

Measor (1985) and Boyd (1989) examined teachers' lives from the perspective of critical incidents, and as such they create a realistic overlapping between the personal and the professional aspects of teachers' lives. Much has been written about the importance of critical incidents in a person's life. Levinson (1978, p. 54) and Sheehy (1974, p. 20) refer to these as "marker events," Gould (1978, p. 25) calls them "transformations," while Buber (see Feinberg, 1985, p. 95) and Merton (1948, p. 111) call them "conversions." Each of these labels refers to an experience that is so moving that we are in some ways different people after such an experience.

Measor (1985) argues that certain types of critical incidents are likely to occur at given times in a person's life. These critical incidents cause great stress. Measor labels these "critical phases", of which there are three types: 1. *Extrinsic:* historical events such as war, local political decisions such as financial reductions, school closures or standardized exams would be examples of extrinsic events. The individual teacher has little or no control over these events and often feels swept up by them. 2. *Intrinsic:* these are the personal choices and decisions that one makes with regards to one's career. Examples of such choices within the career patterns of teachers would be: a) choosing to enter the teaching profession, b) the first teaching practice, c) the first eighteen months of teaching, d) three years after taking the first job, e) mid-career moves and promotion, and f) pre-retirement 3. *Personal:* these would be life events such as marriage, having children, death, divorce, serious illness; any event in the personal life of the teacher that causes greater than usual stress (Measor, 1985, p. 61).

Pajak and Blase (1989) asked teachers to describe the effects of several personal life experiences on their work lives as teachers. Experiences that could be described as "critical incidents," such as becoming a parent, marriage, and personal health were discussed. The study found that it was not the experience itself that had a positive or a negative impact upon the teacher's work life. Rather, it was the meaning that the teachers themselves made of the experience that made it either positive or negative. For example, being a parent was viewed by some of the teachers as having a positive impact upon them as teachers, while for other teachers in the study being a parent was viewed as having a negative impact upon their work. The meaning of the experience - and its impact upon the teachers work - was to be found "in the teacher," not in the experience itself.

Boyd asked teachers to describe certain types of experiences, ". . . incidents they viewed as being critical to their professional growth" (1989, p. 2). She found that teachers made use of three types of professional development activities: informal opportunities provided through their work, formal professional development activities, and experiences from their private lives. Boyd found that teacher's critical incidents most often involved other people, such as the school principal, another teacher, or a student. She categorized these incidents into four types: *crisis incidents*, in which the teacher had little or no control; *chance situations* which were unplanned; *threats to the teacher's self-esteem*; and *self-revelation* in which the teacher made some fundamental discoveries about themselves. Although teachers readily admitted growing through interactions with others, they also valued the isolation of teaching, which allowed them personal freedom and the ability to implement their own visions in their classrooms. "Although the teachers were surrounded by people all day, an underlying sense of feeling alone came through from them. . . This may have been because they largely planned alone, taught alone, and disciplined alone" (Boyd, 1989, p. 95). Although they structured their professional growth in a variety of ways, all of the teachers in the Boyd study saw themselves as involved in the process of growing professionally.

Professional Growth of Inservice Teachers

Lortie (1975) has demonstrated several important aspects regarding the process of socialization into teaching. He calls student teaching a "mini-apprenticeship" (p. 70). However, he sees teaching as lacking in any serious kind of developmental apprenticeship approach. The person who is a student at a university in the spring is a full-fledged teacher the next fall. "Fully responsible for the instruction of his students from his first working day, the beginning teacher performs the same tasks as the twenty-five year veteran" (p. 72). Feiman-Nemser and Floden concur. "Most studies of teacher socialization focus on student teaching and the first year teaching, periods that are probably central to any process for passing on a teaching culture" (1986, p. 520). Essentially, much of the learning about teaching and growing as a teacher takes place *after* a person has become a teacher in a sort of "on the job" training program.

In the professional development of inservice teachers, it is often assumed that if you learn a new teaching technique or more information about curriculum, then you have "grown" as a teacher. Thus, development, growth, "inservicing" and learning are used synonymously in many teacher development programs. If we are interested in establishing within the school a climate that will maximize the potential for teacher growth, then an exploration of successful teacher development programs is in order.

One of the most significant changes in teacher professional development programs in the last decade is the recognition that the teacher is an adult. Although at first this may seem obvious, prior to research on adult education, many teacher development programs were structured much like classrooms for children. This is not really surprising, since those charged with the responsibility for teacher development were often former teachers themselves. Thus, they readily drew on what knowledge they had in structuring learning experiences, and most often this knowledge was based upon their own teaching experiences in elementary or secondary classrooms. After all it was assumed, teaching is teaching.

However, we have now come to realize there is a difference between pedagogy (the teaching of children) and andragogy (the teaching of adults).

Joyce and McKibbin (1982) developed five categories of growth states to describe the teachers they studied: 1. **Omnivores**: these are adults who, by their very nature, are what Maslow (1968) describes as "growth-motivated." They use all available resources in a continuing effort to learn, develop, and grow. 2. **Active consumers**: teachers who actively pursue growth in selected areas. 3. **Passive consumers**: people who rarely seek and seldom initiate new learning experiences, but who will participate in such ventures when their context pressures them into doing so. 4. **The entrenched**: these teachers are threatened by innovation, and will actively oppose change. 5. **The withdrawn**: these teachers require a great deal of external motivation in order to become involved in any growth activities.

Joyce and McKibbin found, as did Boyd (1989), that teachers' growth activities typically took place in three spheres: formal staff development; informal contact with other professionals; and development in the personal realm.

Citing the work of a number of theorists, Young (1987) offers the following summary of the principles of adult learning theory:

1. Adults need to see the relevance of what they are learning. They are motivated to learn what they see themselves as needing to learn.
2. Adults have a life centered orientation to learning, not a subject centered one. Therefore, learning should be organized around life situations. Thus, the basic methodology for adult learning should be life experiences.
3. As adults are much more self-directed than children, the predominant teaching methodology should be one of mutual inquiry.
4. When the learning is perceived as being immediately useful, adults will be committed to the learning.
5. Adult learning is very ego intensive; with fear of negative external judgment often being an inhibiting factor. Thus adults will resist learning that is perceived as an attack on their personal competence or their professional practice.
6. As adults are all different, and these differences increase with age, individualization of approach is important.
7. Adult learners desire to have control over their learning, and therefore be involved in the selection of objectives, content, and activities.
8. An atmosphere of respect, trust and concern for the learner will enhance adult growth.
9. The goals of inservice education must have personal meaning for the teacher if they are going to become actively involved in the learning.
10. Adults are more rigid than children in their value systems, and this may serve to make change more slow and difficult for them.
11. Adults generally prefer to learn in less formal environments.
12. A significant number of adults operate at Piaget's concrete operational stage. Therefore, concrete learning experiences where the adults actually apply what is being learned in the context of the learning situation are useful.

(Adapted from Young, 1987).

Studies of adult development in a school context (Seller, 1988; Fredrich, 1988; Loucks-Horsley et al., 1988; Levine, 1987, 1989: Palmer, 1989 A & B) have shown that several conditions will enhance adult growth, among which are detailed discussions about the nature and purposes of the proposed changes, personal support during the implementation of any change, collaboration, and participant involvement in the processes of goal setting, implementation, evaluation, and decision-making.

Palmer (1989 A and B) lists several characteristics of good adult educational practices that should be applied to in-school staff development programs, some of which are:

1. Establish clearly articulated goals
2. Assign responsibility for the staff development program
3. Participation is ultimately voluntary
4. Involve those affected in the planning
5. Plan for staff development at the school level
6. Employ a variety of instructional strategies
7. Encourage experimentation and risk taking
8. Allow for reflection
9. Provide for follow-up coaching
10. Provide recognition and credit
11. Establish collegial support networks
12. Educate participants - do not train them.

Concurring with these recommendations are Fredrich's (1988) eight essential elements for successful professional development, and Seller's four "principles of effective PD" (1988, p. 11). Seller strongly recommends peer coaching as one model in which inservice educators can implement some of these principles into an ongoing and active school-based professional development program.

Steffin and Sleep (1988) argue that "successful school based staff development does not result from merely attending to the elements of growth and change in isolation, but from the thoughtful and purposeful integration of these elements into the fabric of the school" (p. 11). Their recommendations involve a school-based professional development program that stems from a well articulated school vision and becomes an integral, ongoing part of the daily life of the school.

Sergiovanni and Starratt write from a similar perspective when they report that the characteristics of successful staff development programs include: ". . .teachers participate as helpers to each other and planners of in-service activities. . . differentiated training experiences for different teachers (that is, 'individualized') . . .the teacher in an active role. . . they (teachers) can choose goals and activities for themselves. . ." (1983, p. 335).

Fullan (1982) concurs when he states: "Teacher participation in decisions about implementation (and staff development programs) is not just essential for program acceptance. The identification and solution of implementation problems require *teacher decision-making* " (p. 67, my emphasis). Fullan views the question of professional growth from a different point of view and examines why the professional development of inservice teachers so often fails. He offers seven reasons:

1. One-shot workshops that are ineffective.
2. Topics are not selected by the teachers themselves.
3. Follow-up support is most often absent.
4. Follow-up evaluation of implementation seldom occurs.
5. In-service programs rarely address teacher concerns.
6. Programs that deal with teachers from different teaching contexts fail to recognize these differences.
7. Lack of any conceptual basis to plan and implement these programs. (Adapted from Fullan, 1982, p. 263).

Others view teacher improvement from the perspectives of supervision and evaluation. Garman (1986 A, 1986 B), Garman et al. (1987), Sullivan and Wircenski (1988) argue for a clinical approach to the supervision of teachers. Based on the work of Morris Cogan (1973), clinical supervision utilizes an eight phase ongoing cycle in which both the teacher and the supervisor have significant involvement. In Garman's view, "Ultimately the reason teachers and clinical supervisors work together is in order to enhance practice (both the teacher's and the supervisor's) and to make education better for students" (1986, p. 19).

In their study of teacher evaluation, McLaughlin and Pfeifer (1988) report teacher's responses to formal evaluation suggest ". . .at least two stages necessary for improvement: recognition of motivation to change or engage in learning activities" (p. 68). Although they see reflection as ". . .a necessary first step in professional growth" (p. 69), McLaughlin and Pfeifer also see the current structures of education and teaching as poorly organized to promote such reflection.

Eisner (1979) argues for the utilization of "educational connoisseurship" - the art of appreciation, coupled with "educational criticism" - an artistic description, interpretation and appraisal of educational events. He advocates ". . .a much more integrated process of professional development, something that becomes a part of the on-going life of the school, as much as the coffee break" (p. 12). Eisner (1985) sees the use of "educational criticism" as a way to better understand and evaluate what is going on in schools and classrooms. Instead of traditional checklists, grids or taxonomies, Eisner believes that "more important is the ability to judge wisely which aspects are relevant to which situations, and what in any particular situation is important to see, know, and comment upon" (p. 255).

Taking a different view from Eisner, McCarney (1986) offers very specific scoring devices and evaluation scales as a means for supervisors to observe and record teacher actions, and then advises using these to assist teachers in areas deemed necessary for growth. Good and Brophy (1987) offer detailed observation and recording devices for classroom supervisors to utilize in gathering and understanding classroom data. These can then be used to assist teachers to further understand and improve what is going on in their particular classrooms.

In Alberta, Mireau (1985) has authored an extensive program for classroom observation, measurement and analysis that uses checklists, classroom mapping techniques, and interaction analysis methods to determine and evaluate classroom practices in areas such as management, teacher's verbal patterns, teacher and student verbal interaction, and instructional skills. Mireau differentiates strongly between evaluation and growth, and encourages the utilization of Hunter's six types of post-observation conferences, the first five of which are ". . .instructional conferences which are used to promote teacher growth" (1985, p. 1-40), whereas the sixth type of conference is evaluative in nature.

The Alberta Teachers' Association (1988), however, cautions teachers about the entire evaluation process, and differentiates between summative evaluations - where the purpose is to make a judgment on the teacher's abilities, and formative evaluations - where the focus is more closely related to the improvement of instruction and the professional growth of the teacher.

Although there are various types of more formal professional development models present in schools, teachers also grow in their understandings of schools and teaching through many informal mechanisms as well. For example, Blase (1985) studied the socialization of teachers, and found that interactions with teaching colleagues, administrators, parents and students produced some ". . .significant shifts in the teachers' work perspective. The first, called the humanization process, refers to attitudinal and behavioral changes in teachers. . . . The second process, referred to as the rationalization process, identifies changes in teacher attitude and behavior more specifically related to classroom management and instruction" (p. 237). It was the processes of direct classroom instruction that brought about some of the most significant adaptations in teacher's ways of teaching.

As one reflects upon the research relating to teacher growth and staff development, one can readily discern a very strong theme of teacher involvement and participation in programs that have been deemed successful. Some maintain that as professionals, the ultimate responsibility for professional growth lies with each individual teacher. According to the Alberta Teachers' Association, ". . .teachers should have adequate opportunity to engage in self-examination activities of their own choosing and that given an appropriate instrument, time and resources with which to conduct and follow-up this examination, improvement of schooling and professional growth will result" (1980, p. 3).

Young reiterates this position most strongly: ". . .the key responsibility for undertaking professional development, as a professional, lies with the individual" (1987, p. 15).

Teacher Growth and the Culture of Schools

"With so many people engaged in so common a mission in so compact a space and time, it is perhaps the greatest irony - and the greatest tragedy of teaching - that so much is carried on in self-imposed and professionally sanctioned isolation."
(Lieberman and Miller, 1984, p. 11).

If we accept the argument that as professionals, teachers are ultimately responsible for their own growth, we must at the same time recognize that the processes of growth take place within an educational context, that this process of growth frequently occurs within particular schools and in particular classrooms. This leads to an examination of the nature of schools themselves, and the ways in which schools are structured that enhance or inhibit teacher growth.

Deal and Kennedy (1983) describe school culture as "the way we do things around here" (p. 14), a deceptively simple definition. Willower (1984) sees organizational culture as ". . .the peculiar set of traditions, values, norms, and other social structures and processes that characterize a particular organization" (p. 36), and he then applies the concept to schools. Firestone and Wilson describe the notion of school culture as "The system of publicly and collectively accepted meanings, beliefs, values, and assumptions that a faculty uses to guide its actions and interpret its surroundings. . ." (1984, p. 7). In order to come to a better understanding of the culture of a school, they advise an examination of the school's cultural content, which is the commitments and the specific tasks that are viewed as desirable; the school's cultural symbols, which are the means utilized to carry the content throughout the culture, and the school's cultural communications, the interactive patterns that are in place that help to support and maintain the school's particular culture. Sergiovanni (1987) describes school culture as the ". . .collective programming of the mind that distinguishes the members of one school from another" (p. 59).

The concept of culture has been borrowed from anthropology and applied to education. Anthropologically, culture has been described as ". . . the acquired knowledge people use to interpret experience and generate behavior' (Spradley, 1980, p. 6), a notion very similar to the preceding conceptions of culture as applied to schools.

Deal and Kennedy (1983) believe that the notion of a strong school culture can work to improve education because *internally*, these ideas bring to an explicit level the roles, goals, and expectations of the membership of the culture, while *externally* these ideas assist the school in presenting a more worthy image to its various publics. They view the principal as the "symbolic leader" of the culture of the school.

However, Lieberman and Miller (1986) caution that school culture is characterized by "real messiness" and an "idiosyncratic nature," and thus, models of school improvement that are linear and prescriptive will not be effective. In schools where they found an established norm of collegiality and experimentation, Lieberman and Miller saw four prevailing patterns present: 1. teachers talked about their teaching practices; 2. teachers and administrators worked extensively together on a wide array of school matters; 3. teachers and administrators observe each other at their work; and 4. teachers and administrators teach each other about the practice of teaching (p. 105).

Lieberman and Miller's findings were similar to those of Little (1982). In a study of six urban schools, Little examined the school as a work place, and how the organization of the school inhibited or enhanced "on the job" learning for teachers in light of their interactions at work. She found that successful schools were characterized by systematic and frequent interactions about educational topics in general, as well as school operations and student concerns. Interactions were characterized as being focused and concrete, relevant, reciprocal, and inclusive of a large number of the staff. In examining the school as a work place, Little concludes that though much of traditional professional development has been focused on the teacher as an individual, the school as a group of educators with an ethic of improvement is a powerful vehicle for professional development.

In a later study, Little (1986) compared two staff development programs, and found that the one program that achieved success did so because of its utilization of school-based groups of teachers who were involved in the organization and implementation of the program. Little believes that a "critical mass" of teachers are required if any staff development program is to be successful, and in doing so Little once again views staff development from a group, rather than from an individual perspective.

This notion of "group growth" was confirmed further by Rosenholtz (1989) who also studied the school as a work place. She found that it was important for teachers to work together to develop shared school goals, and as a group to construct the social reality of their school. Without this sense of cohesiveness, teachers found themselves working in schools with a culture characterized by isolation and individuality. Though normative in many school cultures and often touted as a testament to teacher professionalism, Rosenholtz advocates the removal of these barriers in the interests of both teacher and student growth.

Others too have advocated that the norms of isolation and non-interference in the name of professionalism and independence that characterize schools today need to be more closely examined. "The norm of noninterference may be understandable in a system where shared problem solving rarely occurs and teachers are expected to work things out on their own. Still, this cultural standard limits the possibilities for stimulation, *growth*, and collegial control" (Feiman-Nemser & Floden, 1986, p. 506, my emphasis). Lieberman and Miller (1984) call teaching a "lonely profession," where ". . .relations with peers may be characterized as remote, oblique, and defensively protective. The rule of privacy governs peer interactions in a school" (p. 11). They go on to describe this isolation as ". . .the greatest tragedy of teaching" (p. 11).

Smyth and Garman (1989) examined the widespread implementation of the Madeline Hunter Model and the accompanying staff development activities. They found that although teachers were ambivalent about the Hunter model itself, they relished the opportunities that the program implementation activities gave them to talk about teaching with colleagues. "This tells us something about the intensified nature of teachers' work. . . which leaves them no opportunity for adult dialogue, and the insular ways in which schools are organized that actually exacerbates such dialogue. Comments like: 'At school, it's not considered very fashionable to talk about teaching'. . . disclose something important about what is not happening in the normal course of events in some schools" (p. 349).

Similar results were uncovered by Freedman, et al. (1988), who found that "Many teachers reported that their most reliable source for new techniques and strategies, as well as feedback for confirmation of their own solutions, are the discussions they hold with other teachers during break time, between speakers at an inservice workshop, at crosstown meetings with teachers of the same grade level, or by a frank request for help in the teacher's room" (p. 96).

Haughey (1976) discovered the most ". . .extensive teacher-peer interaction for consultative assistance. . ." (p. 195) occurred in schools where teachers who taught the same grade level had the same preparation period. Haughey recommends that principals arrange the timetable in order to allow this to happen. She also recommends that principals should encourage teachers to identify their own professional needs, then principals will be in a more informed position from which to determine school-based professional development programs. "The stress here is on the administrator encouraging staff to grow and develop in areas of interest to them rather than on providing answers to queries or deciding what in-service sessions should be organized" (p.195).

Freedman, et al. conclude that "Teachers must recognize how the structure of schools controls their work and deeply affects their relationships with their fellow teachers, their students, and their student's families. Teachers must feel free to express these insights and publicly voice their concerns. Only with this knowledge can they grow into wisdom and help others to grow" (1988, p. 98).

Part Three: Women's Growth

"Women, more easily than men, can believe that any activity is more satisfying when it takes place in the context of relationships to other human beings - and even more so when it leads to the enhancement of others. Women know this experience in a way that men do not."
(Jean Baker Miller, 1986, p. 54)

Several women researchers have critiqued much of the preceding work in recent years, focusing on such claims as universality for both men and women, use of male only samples, and similar assumptions regarding both of the sexes.

Levinson's claims that both men and women go through the same phases has come under criticism, especially considering his sample consisted only of men. In examining a study by Wendy Stuart with women that replicated one aspect of Levinson's work, Levine (1989) informs us that the tasks that confront women at various points in their lives vary substantially depending upon a women's choices at various ages with regards to career, marriage and children, and are therefore not the same as those that confront men.

Writing four years after Levinson, Anita Spencer (1982) used both Levinson's model and his metaphor of seasons in writing "Seasons: Women's Search for Self Through Life's Stages." In conducting an extensive literature review regarding women's development, Spencer found some significant differences between women and the men in Levinson's study. Where the life dreams of men tended to be individualized and focused upon a specific occupation, the dreams of women tended to have a strong relational component, often expressed in terms of marriage and family. Spencer also found that completion of some of the tasks of early adulthood were especially difficult for women. For example, forming mentor relationships with other women requires that there be willing women mentors available, and this is often not the case. Forming an occupation while at the same time forming love relationships such as marriage and family - the two "selfish institutions" - is much more difficult for women than for men. Spencer relates that the transition periods for women, such as the "age thirty transition," could last as long as eight years, almost twice as long as that of most men.

In the middle adult years, from 45 to 50, almost twice as many women become depressed as men. Some view this as a result of physical changes as a woman approaches menopause. For women who have devoted themselves almost exclusively to motherhood, this time of children leaving home and the termination or reproductive capability can leave a woman wondering who she is now that motherhood is over. Yet, others see menopausal depression as socially constructed, the result of some women having but one justification - motherhood - for their lives. To compound an already difficult situation, today's women have few role models to emulate as the models of womanhood presented by their own mothers and grandmothers are no longer considered by many to be useful.

Spencer (1982) claims that as women enter a particular segment or occupation in society, there is a corresponding decrease in status regarding that particular occupation. In Canada, the life expectancy for women is 79.0, while for men it is 71.9 years (Statistics Canada, 1981). Could the fact that most of the old in our society are women account, to some extent, for the negative attitudes we have toward the aged?

Spencer (1982) examined studies by Dinnerstein and Chodorow which explored the differences in how children are raised and the ramifications of these differences. Dinnerstein believes that because most people are mother-raised, they tend to have ambivalent attitudes toward women as adults. Women, in the role of primary nurturer, are seen as being very powerful by young children. Thus, much of what males try to do as they grow older is to prove their independence from the powerful mother-figure. Chodorow claims that women, in their roles as mothers, tend to produce daughters with mothering capacities and the desire to be mothers themselves. Dinnerstein recommends that one way to avoid these dilemmas is through co-parenting, in which both the mother and the father take an equal and active role in the caring and raising of children.

Carol Gilligan has also critiqued many of the male researchers mentioned thus far. Gilligan argues that too often, men have studied men, using male assumptions, and have developed "universal" models which they assume apply equally well to women. In a work entitled "In A Different Voice," Gilligan takes exception to Levinson's male vision of the role that others play in our lives. Levinson describes the need for a mentor and the "special woman" to help men achieve their Dream. "The significant relationships of early adulthood are thus construed as the means to an end of individual achievement, and these 'transitional figures' must be cast off or reconstructed following the realization of success" (Gilligan, 1982, p. 152). In Levinson's model, if people are a barrier to the development of one's Dream, then an act of separation must occur; a man must "break out" in order to salvage his dream. Thus, according to Levinson, ". . .the road to mid-life salvation runs through either achievement or separation" (1978, p. 152). For the men in Levinson's study, relationships play a relatively small role in their adult development, while Gilligan argues that for many women, relationships are paramount in their developmental processes.

Viorst (1986) contends ". . .that most women, when compared to most men, have a greater capacity for relatedness. And. . . this capacity makes for important male-female differences. If women's nature is, in fact, more affiliative, more interdependent, more imbedded in personal relationships, why?" (p. 129). Viorst maintains that in establishing gender identity, boys and girls differ in the process primarily because boys attempt to break away from their mothers, who are different from them, far more quickly than do girls, who can relate much more closely and for a longer period of time with their like mothers. "Thus girls, to be girls, can continue their initial identification with their mother. Boys, to be boys, emphatically cannot" (1986, p. 129).

Not all men place such little emphasis on relationships as being necessary for personal growth. Psychologist Carl Rogers strongly believes that before he can assist another person to grow, he must first establish a relationship with that person that is genuine, accepting, and empathetic. For Rogers, change in people ". . .appears to come about through experience in a relationship" (1961, p. 33). Yet, others disagree with this position. Abraham Maslow's "Toward a Psychology of Being" is almost entirely devoted to the study of human growth. He sees people as being, by their very nature, growth oriented, and motivated by personal desires to fulfill their basic human needs. However, in his studies of growth oriented people, Maslow does not share Rogers views on the significance of relationships. "In contrast, the self-actualizing individual, by definition gratified in his basic needs, is far less dependent, far less beholden, far more autonomous and self-directed. Far from needing other people, growth-motivated people may actually be hampered by them. I have already reported their special liking for privacy, for detachment and for meditativeness. Such people become far more self-sufficient and self-contained" (Maslow, 1968, pp. 34-35).

Gilligan argues that "While for men, identity precedes intimacy and generativity in the optimal cycle of human separation and attachment, for women these tasks seem instead to be fused. Intimacy goes along with identity, as the female comes to know herself as she is known, through her relationships with others" (1982, p. 12).

Gilligan also criticizes the work of Kohlberg. When measured by Kohlberg's scale of moral development, women appear to be deficient. Once again, Gilligan argues that it is the male bias and the male view of the world that lies behind the construction of Kohlberg's scale that is at fault, not women themselves. In Kohlberg's higher stages, relationships take a subservient role to rules (stage four) and to universal principles of justice (stages five and six). Yet, according to Gilligan, for women this is a paradox, ". . .for the very traits that traditionally have defined the 'goodness' of women, their care for and sensitivity to the needs of others, are those that mark them as deficient in moral development" (1982, p. 18) according to Kohlberg.

In her own work with female subjects using Kohlberg's dilemmas, Gilligan (1982) found that often these subjects would view the problem as one of *relationships* rather than as one of math or rules and laws as was more common among male subjects. These females would see the dilemma as ". . .a narrative of relationships that extends over time" (p. 28), and would often ". . .try to change the rules in order to preserve relationships" (p. 44). Men, it seemed, would abide by the rules at the cost of easily replaced relationships.

Ruth Best found a similar pattern in her research on primary boys and girls with respect to male relationships. "The primary-age boys at Pine Hill. . . had to pledge a certain amount of loyalty to one another, but they had to restrain themselves lest they form too close an attachment to any one friend and thus let affection rob them of their proof of manhood. . ."(1983, p. 83). Whereas a woman's identity is forged much on the basis of her relationships, a man's identity seems to be one of individuality and separation.

"By changing the lens of developmental observation from individual achievement to relationships of care, women depict ongoing attachment as the path that leads to maturity. Thus the parameters of development shift toward marking the progress of affiliative relationship" (Gilligan. 1982, p. 170).

Jean Baker Miller (1986) also presents an articulate challenge to this male dominant view. "Until recently, 'mankind's' understandings have been the only understandings generally available to us. As other perceptions arise - precisely those perceptions that men, because of their dominant position, could **not** perceive - the total vision of human possibilities enlarges and is transformed" (1986, p. 1, emphasis in original). Baker sees the dominant group in any society as being in the position of greatest influence regarding morality, philosophy and social outlook. In our society, this dominant view has thus far been male. Therefore, what is male is what has been defined as "normal." In her view, "Growth requires engagement with difference and with people embodying that difference" (p. 13), and thus Baker would encourage men to come to better know women's ways of viewing the world. Although expert in assisting in the growth of others, women often do so at the cost of their own development. However, ". . .helping in the growth of others without the equal opportunity and right to growth for themselves is a form of oppression" (p. 41).

To Miller, "The very essence of all life is growth. . ." (1986, p. 55), and she believes that women grow more through a sense of connectedness to others than do men.

> Male society. . . overlooks the fact that women's development *is* proceeding, but on another basis. One central feature is that women stay with, build on, and develop in a context of connections with others. Indeed, women's sense of self becomes very much organized around being able to make and then to maintain affiliations and relationships. . . .for everyone - men as well as women - individual development proceeds *only* by means of connection. At the present time, men are not as prepared to *know* this (1986, p. 83, emphasis in original).

Miller also admonishes women to reclaim conflict as a means of growth. "Conflict has been a taboo area for women. . . . Yet conflict is a necessity. . . in its most basic sense, conflict is inevitable, the source of all growth, and an absolute necessity if one is to be alive" (p. 125).

In "Women's Ways of Knowing", Belenky et al. (1986) also focused on women, and examined how women grow in terms of knowledge. How do women come to know what it is that they know? The impetus for the Belenky study were the gaps perceived by women in their own learning, and doubts of their own intellectual competence. Like Gilligan and Miller, Belenky et al. found the importance of relationships in women's growth: ". . . for many women, the 'real' and valued lessons learned did not necessarily grow out of their academic work but in relationships with friends and teachers, life crises, and community involvements" (1986, p. 4). (See Appendix E for a more detailed description of Belenky's five epistemological categories for women).

The most powerful growth experiences that women had were almost always out-of-school experiences. Those who had children often cited experiences with their own children as having had an important impact on their growth. "The kind of knowledge that is used in child rearing is typical of the kind of knowledge women value and schools do not. Much of it comes not from words but from action and observation, and much of it has never been translated into words, only into actions" (Belenky, 1986, p. 201).

In their conclusion, Belenky et al. argue that educators, if they seek to assist women in their personal growth and development, must

> . . . emphasize connection over separation, understanding and acceptance over assessment, and collaboration over debate; if they accord respect to and allow time for the knowledge that emerges from firsthand experience, if instead of imposing their own expectations and arbitrary requirements, they encourage students to evolve their own patterns of work based on the problems they are pursuing. These are the lessons we have learned in listening to women's voices (1986, p. 229).

In some circles, however, it appears that women's voices are being heard. For example, in "Megatrends 2000," Naisbitt and Aburdene call the 1990's the "decade of women in leadership" (p.

216), and make a case for their belief that as it once was an advantage to be socialized as a man in order to lead in the industrial age, so will it now be an advantage to be socialized as a woman in order to lead in the age of information. Their claim is that men will have to unlearn authoritarian leadership styles which will no longer function well, whereas women do not have to unlearn these outdated models. "Outside the military management model, men and women are equally capable of inspiring commitment and bringing out the best in people" (p. 219). As we enter the information age, Naisbitt and Aburdene advise that we are not well versed at leading people who are paid for the knowledge they possess and for what is going on in their heads. Styles of leadership that are more akin to coaching and nurturing - much closer to a female model than a traditional male model of leadership - will be necessary and effective in bringing out the best in people and assisting them to be life long learners, to never stop their own process of growth.

We have thus far examined growth in a generic sense, from an educational perspective, as well as how growth relates to women in a general sense. We shall now explore growth as it relates more specifically to women who are teachers.

Women in Education

"The very essence of all life is growth. . ." (Jean Miller, 1986, p. 55).

Women in the educational context are not the same as men, and any conception of educational improvement or teacher growth that fails to recognize issues of gender is deficient. I wish therefore, to devote the last section of this literature review to a brief examination of educational issues as they apply specifically to women in education.

A cursory examination of public schooling will reveal a pattern familiar to most in education. While the majority of teachers are women, especially at the primary grade levels, the vast majority of leadership positions are held by men. This was not always the case, however. In the United States, 55 percent of elementary principalships were held by women in 1928. Yet, today, with 90 percent of the elementary teaching force being female, only 20 percent of the principalships are held by women. (Apple, 1986).

Apple argues that schools are simply a reflection of the patriarchal society of which they are a part. "The fact that schools have tended to be largely organized around male leadership and female teachers is simply that - a social fact - unless one realizes that this means that educational authority relations have been formally patriarchal" (1986, p. 35).

In Alberta, 95 per cent of school superintendents are men, and 90 per cent of those in associate superintendent positions are also men, while at the elementary school level, women outnumber men by 78 to 22 percent (Panzeri, 1990, p. B1).

In examining women's work in two sites, schools and the home, Apple reminds us that "Gendered labor is the absent presence behind all of our work" (1986, p. 53). He sees an increase in the formalization and control of education as the number of women in the profession increased. This, in Apple's view, was often due to the stereotype of the "passive woman" who was thought to be more responsive to male authority, and thereby more manageable.

In their study of "The Impact of Teachers' Work Life on Personal Life," Blase and Pajak (1986) found that ". . .a fundamental conflict exists between the professional life and personal life demands of teachers" (p. 20). Further, they suggest that the concept of schools and homes as "greedy institutions" is ". . .useful in sensitizing us to a moral issue: That time and energy, and moral, intellectual, and emotional demands typically placed on teachers may be inequitable with regard to compensation, status, recognition, and other such issues. . ." (p. 20). For women who teach, this conflict between home and school can be even more stressful than it is for their male colleagues.

In another study in which they examined the relationships between teacher's personal lives on professional role enactment, Pajak and Blase (1989) found some noteworthy differences between men and women. "Female teachers seemed to be affected more intensely by interpersonal relationships than males. . . . Females also identified marriage as an important influence on the role of teacher more often than males. . . . Extended family and friends were also mentioned as having an impact on teaching more often by females than males, continuing a pattern suggesting that interpersonal relationships have greater importance for female teachers" (pp. 296-297).

Weiler (1988) sees women in education as still in the process of developing what she calls a "feminist pedagogy." She describes critical feminist educational theory as having two basic assumptions. The first is that ". . .schooling is deeply connected to the class structure and economic system of capitalism. . . the second. . . is that capitalism and patriarchy are related and mutually reinforcing of one another. In other words, both men and women exist in interconnected and overlapping relationships of gender and class. . ." (p. 29).

Heavily influenced by traditional Marxist historical analysis, feminist reproduction theorists see ". . .women's oppression in the paid work force and in domestic work is reproduced through what happens in the schools" (Weiler, 1988, p. 31).

In her research with women high school teachers, Weiler relates how these teachers grew through a deeper understanding of the dialectical relationship that existed in their lives between themselves and their choices as women educators, and the world of male hegemony that they found themselves a part of. "There is a constant struggle between people's capacity to think critically and the power of hegemonic ideology and the material constraints that act upon us. Life histories can reveal past struggles and oppression; they also show people in the process of generating self-critique as they struggle to understand the imprint of historical forces upon them and to act in the present in circumstances beyond their immediate control" (1988, p. 74).

In their study of the working conditions and career options of women elementary teachers, Wangberg and Metzger (1982) found that nearly 40 percent of the women would *not* choose teaching as a career if given the opportunity to determine their career over again. The two major factors cited as being the cause for this dissatisfaction were working conditions and perceptions of women's roles in education.

Biklen (1982) found similar results in her study of women elementary teachers. Teachers reported feeling that their work as teachers was not valued; that the bureaucratic details of school life were not congruent with their own images of real teaching; and that much of their work was externally controlled by parents and administrators. Biklen concludes that "In the long term social evaluations of elementary school teaching will probably not change until the women's movement forces us to reexamine the values we have placed on the care and raising of children" (1982, p. 27).

In a later study of women in the teaching profession in the nineteenth and twentieth centuries, Biklen (1988) examined women's search for autonomy, and concluded that ". . .the history of women in teaching includes a history of women's autonomous strivings. Teaching provided women with an avenue for development, even as it symbolized women's narrow occupational choices" (p. 21). For women teachers, Biklen sees this as the "dilemma of autonomy," for while autonomy brings freedom, it also distances and separates women from relationships with others.

In examining entry points into the teaching profession, Lortie (1975) found that among all of the sub-groups of his study, elementary women teachers made the decision to enter teaching earlier in their lives than any other group of teachers. He also found some substantial differences between men's and women's perceptions of careers in education. "Men and women react differently to the nature of the career line. The steps upward within teaching are too small to satisfy the ambitions of most male entrants; they want the greater rewards associated with administrative positions. But the gentle incline of teaching fits the aspirations most women bring with them; it facilitates their 'in-and-out' plans" (p. 88).

Biklen (1987) also argues that the model of teaching as a profession is a nineteenth century male model, based upon the "family free married man", and as such is no longer appropriate. This model sees professional status gained by the nature of the client being served. Biklen sees elementary school teaching closely associated with both women and with young children, both of whom lack status as a result of this joint association. Biklen puts forth several recommendations for the improvement of teaching, such as the democratization of schools; having young children become more valued members of society in reality, not simply in rhetoric; and the formulation of a feminist professional model of teaching.

Like Biklen, Clifford (1989) sees the low status of teachers partially resulting from their association with young children. "Professionals borrow the status of their clients - 'guilt by association.' Work with young children is something parents have always done without special qualifications" (p. 316).

McLaughlin and Yee (1988) examined the notion of "career" in the context of education, and found two conflicting conceptions of what it means to have a career. The first was the institutional view, which views the notion of career from the perspective of the institution. This could be considered the traditional male model of career, with the climb up the institutional ladder with the accompanying corporate rewards. The second model of career was the individual view, in which it is the growth and development of the individual in terms of their career expertise and satisfaction which becomes the focus. This can be viewed as a more feminine-feminist notion of career.

Arguing that a "feminine-feminist" view of education can prove revealing, Noddings (1987) claims that education as it is now practiced is inclined to produce people who are not good and who have an inclination toward violence and who lack the ability to be morally reflective. Noddings contends that due to biology, socialization and centuries of different experiences from men, women's consciousness is different from men's, and that because men have held power throughout much of history, schools themselves can be viewed as masculine projects filled with masculine bias. In attempting to address some of these perceived deficiencies in schools, Noddings (1988) sees caring as arising more out of women's experience than of men's, and advocates the development of a "relational ethic" of caring, an ethic based not on duty but rather founded from a sense of love and natural inclination. Teaching is a human encounter, and as such presents opportunities to care or to avoid caring. Noddings advocates having children remain with the same teacher for a greater period of time than is now currently the norm as one way to re-structure schools to foster such an ethic.

Like Biklen (1987) and Clifford (1989), Noddings (1989) sees all forms of direct, hands-on caring to be viewed as "women's work," and to therefore be devalued in a male-dominated society. Thus, in education there can be seen from this perspective a conflict between two views of educational professionalism. Male dominated notions of career and professionalism ignore women's experiences in that they take for granted that persons entering a career do so with a view towards a form of advancement that will bring more money, status and power over others. According to Noddings, new findings are emerging that indicate women in education, who are also homemakers, are deeply committed to their work with students while at the same time are still deeply committed to their lives outside of schools. These women who teach do not necessarily see a sharp distinction nor a conflict between their lives inside and outside of schools.

Turning to fiction as a starting point for the examination of women's roles in society, Maxine Greene (1981) relates how Hester Prynne, the heroine of Nathaniel Hawthorne's "The Scarlet Letter," is able to wonder about the place of women in society only after she has been banished from that society, and can therefore take up a new vantage point.

> It is the voice of the excluded and oppressed, of one who - because she is oppressed - can see the arbitrariness and inequities of a society in which so many are submerged. She can see how interwoven the exploitation of women is with the very nature of society; she can also see that male constructs are so habitual that they are confused with what is 'natural' and unarguably true (p. 2).

Greene traces the movement of the work site from the home, for example in the days of cottage industry, to factories during and after the industrial revolution. When home was the work site, a married man and woman worked together; when the factory became the work site, the man left home to go to the place of work. This evolved into the notion that work and home were separate; that men left the home to work, and that women who stayed in the sanctuary of the home really did not work. The result was a family division of labor that produced much of the gender differences that are so prevalent in society today. Greene encourages us "To think of alternative possibilities. . . to look at things as if they could be otherwise . . .to break through created structures, to move beyond - and to do so with a sense of some better social order, a better condition of things" (1981, p. 14).

Ironically, as we enter the third millennium, futurists like Naisbitt and Aburdene (1990) see a reemergence of the home as a place of work. With the advent of the personal computer, fibre optics and electronic communication networks, they foresee more and more people being able to work out of their homes through computer networks, and a marked decrease in the number of people who leave home to go to a place called work. Whether or not such an occurrence will bring about a change in the attitude that home is not a place of "real" work, and the impact that such a change may have on issues of gender is yet to be seen.

Biklen advises us to balance the image of women teachers in schools as merely an extension of their domestic situation due to limited career options with a view of women teachers as committed workers. "To understand the lives of women elementary schoolteachers. . . we must pull their identity as women from the periphery to the center of our inquiry" (1982, p. 32).

It is not only women in an elementary school context who experience the difficulties of being a woman and being a teacher. As a teacher educator at the university level, Janet Miller informs us ". . .as a woman teaching in academe, I often have struggled to understand why feelings of loss, separation, and ambivalence surfaced even in the midst of familiar surroundings. I sometimes felt a sense of isolation . . ." (1989, p. 1).

Perhaps part of the reason for this "sense of isolation" is the nature of educational experience itself. Madeleine Grumet (1987) claims that "Educational experience is solitary. . ." (p. 44), and in "Women and Teaching: Homeless at Home" argues that women cannot separate their formal educational experiences from their more personal experiences of family, home and body. In an earlier work, Grumet (1983) refers to Dewey's continuing struggle against these separations: ". . .the polarities that distort our experience, severing one piece from another. . ." (p. 35). For Grumet, "The Line Is Drawn," and thus serves not only to separate and to distinguish, but also to connect. A woman as teacher and this same woman as mother are one in the same woman. Grumet argues that historically, women were seen as models of passivity in both the home and the school. ". . .they were expected to be the medium through which the laws, rules, language, and order of the father, the principal, the employer were communicated to the child. Their own passivity was to provide the model of obedience for the young to emulate" (1983, p. 32).

Grumet further argues against the view that teaching is always secondary to family for women. "Although many women teach to provide income for our families and/or ourselves, it is also possible that the expected allegiance to home and family that has framed women's work in the world has exaggerated a subsistence motive in order to camouflage the illegitimate pleasure that the woman who teaches finds in the work itself" (1983, p. 34).

Like Grumet, Lather (1987) sees gender as a ". . .basic organizing principle of all known societies and that, along with race, class and the sheer specificity of historical circumstance, it profoundly shapes/mediates the concrete conditions of our lives" (p. 25). Lather argues that gender issues are central to the work lives of teachers, and gives several examples of some of the contradictions that exist specifically in the lives of women teachers that a gender analysis reveals:

1. Women are assumed to place home and family above career, and at the same time to be dedicated professionals.
2. Women are complicitors in their own oppression to the extent that they cooperate to maintain the status quo.
3. Women teachers are simultaneously in positions of power and powerlessness; where teaching and motherhood are seen as responsibility without power.
4. As teachers and mothers, women see the contradictions between societal rhetoric of child-centeredness, and the cultural devaluation of caring for children.
5. Married women teachers live the contradiction of needing home as refuge from the demands of teaching, and the reality of how little household work that is done by men.
(Lather, 1987, pp. 32-33).

A recent study of middle-class couples reported recently in TIME (1989) confirms Lather's views, reporting that women in two-career families are responsible for approximately 75% of the household tasks. In this same article, Erica Jong, a feminist novelist, puts it this way: "We've won the right to be exhausted, to work a 30-hour day."

This view is further reinforced by Huberman's (1989) studies on the life cycle of teachers. While one of the major difficulties reported by young women teachers was their attempts to find a balance between the demands of home and the demands of school, this difficulty was never mentioned by the men in the study.

Although feminism is seen as having made some remarkable contributions to women's advancement, it has done so at some cost. "Feminism has contributed to rising expectations for women, but the social image of teachers has remained the same or perhaps has even diminished. Once the job for ordinary men, teaching is now seen as ordinary work for ordinary women" (Feiman-Nemser & Floden, 1986, p. 519).

Patriarchy seems to permeate so many facets of our society, not only in the work place and in the home, but in the very words we use to communicate with one another. In their analysis of the English language, Martel and Peterat (1983) reveal the masculine bias of the structure of our language. Besides the lack of inclusive language in written and spoken English, Martel and Peterat illustrate the use of pejorative adjectives to describe women's speech: women talk, chat, jabber and chatter; men speak, proclaim and express. They also point out that the very syntax of the language is patriarchal in its mode of thought, with the basic sentence pattern of subject + verb + object being linear and forcing us to think of people acting upon their world. Their claim is that this syntax ". . .fosters a behavioristic rather than holistic view of the world" (p. 6).

Jean Baker Miller (1986) also sees language as having a male bias, and sees the need to develop a new terminology, ". . . terminology that is not based on inappropriate carryovers from men's situation" (p. 94). She examines the word *autonomy*,

> . . .which many of us have used and liked, may need revamping for women. It caries the implication - and for women therefore the threat - that one should be able to pay the price of giving up affiliations in order to become a separate and self-directed individual. In reality, when women have struggled through to develop themselves as strong, independent individuals they did, and do, threaten many relationships, relationships in which the other

> person will not tolerate a self-directed woman. But, when men are autonomous, there is no reason to think that their relationships will be threatened. . . . Since women have to face very different consequences, the word autonomy seems possibly dangerous; it is a word derived from men's development, not women's (pp. 94-95).

Clifford (1989) concludes that "Much about the effects of gender on teaching and schools remains unknown, merely speculative at best. . . . Both sexes - and society - suffer. . . if, in the service profession of teaching, gender stereotypes make *her* attention to service 'unprofessional' and *his* 'unmanly'" (p. 330-331).

Summary and Critique

In this survey of the literature, I have examined teacher growth from a variety of perspectives. Conceptual models of growth as they related to the physical, cognitive, affective, moral, and spiritual spheres were examined, as well as how growth in all of these spheres related to the meaning of one's own life and with the notion of free will and choice in human growth possibilities. The impact of autobiography upon a teacher's life cycle and growth was examined, followed by various orientations regarding the development of both pre-service and inservice teachers. Gender differences within an educational context were then investigated.

I would conclude by arguing that theories of adult development are not well known, and not widely utilized in schools today. They can, however, offer important insights into professional development programs for educators. Phase theory can provide a guide to the major life tasks and conflicts that preoccupy and motivate adults at certain times during the life cycle. Stage theory can identify the structures that adults build to understand themselves and the world. Questions of gender differences are heated and complex (Levine, 1989, p. 265) as well as being important, and thus are in need of further research. The glaring absence of conceptual models of women's growth only reinforces this need.

I have several concerns regarding the current state of the literature as it relates to teacher growth, all of which deal with what is absent more than what is present. The first is the absence of research that deals with teachers' spiritual growth, and how such growth - or lack thereof - may or may not influence their teaching practice.

The second concern is for the reoccurring assumption running through much of the literature that teachers begin their teaching career in their early twenties, and therefore all phase or stage research should begin from that assumption. This may be the case for a significant number of teachers, but certainly not for all. The age at which one enters the profession can have a profound impact upon how one views educational experiences, and how one grows or stagnates within schools and classrooms. There seems to be little research regarding those who enter teaching at later phases of their life, and the impact of this late entry on teaching practice and development. As well, an awareness and sensitivity to the impact that a person's biography - specifically their life experiences prior to teaching - may have upon their educational practices would appear to be beneficial.

Another question that the literature raises for me relates to the notion that we teach in much the same way as we were taught. Goodlad (1984), Palmer (1988 A) and Featherstone (1989) all allude to this idea. Although there may be some merit to this observation, it does not have to be so. To teach is to do more than simply imitate that which you experienced years before as a child/student. There is an element of choice, an opportunity to see things as if they could be otherwise and better. Those teachers who are growth motivated and who explore such visions do not merely "teach as they were taught," but rather continually strive to teach better.

A shortcoming of many of the concerns based models as well as phase and stage theory of teacher development is that they seem to be both linear and additive. It is as if all experiences and knowledge stayed with a teacher, and new experiences are simply added to old ones in a never-ending process of growth. Yet, in lived life, we all forget things, skills no longer in use begin to diminish, books read long ago are forgotten, ideas fade with time. A teacher with ten years experience who leaves the profession to raise a family and re-enters fifteen years later thus has some of the same attributes as a first year teacher. In many ways, at many times in our lives, we must begin again, and these conceptions of teacher growth fail to take this into account.

A major problem with current literature as it relates to the question of teacher growth is the emphasis on analysis. Much of the literature segments and fractures the lives of teachers; it analyses the parts but in doing so fails to see or appreciate the lived complexity of the whole. It is almost as if a teacher's life were composed of discrete aspects or experiences, with no interrelationships between them. Although holistic views are by their very nature difficult and complex, this ought not to be accepted as an excuse for focusing on only specific elements, with no recognition of the myriad relationships which only together constitute a life.

A final concern deals with the absence of research on women educators, especially women in an elementary school setting. Currently, these women are almost unseen in educational literature, and could easily be described as the "absent voice" in most educational research. Along with this is the lack of research on how women see themselves as growing, how they make meaning from the notion of growth. This is a very different question than how women stand in regards to some external model of teacher growth.

It is my hope that this research may assist in bringing us to a deeper understanding regarding some of these questions.

Chapter Three

Methodology

Introduction

> ***"Re-searching is an intellectual necessity for people who have chosen to educate others. We should be constantly be reconsidering and reconceptualizing what it is we think we know. Furthermore, our research should be 'good.' By 'good' I mean that it should bring deeper meaning into our daily lives without controlling the lives of others"*** (Krall, 1988, p. 474).

I begin this chapter on methodology with this quote from Krall because I am drawn to it for two reasons. Firstly, her comment that we should constantly reconsider "what it is we think we know" strikes deeply into the heart of what it means to research. We cannot research what we "know," for to begin from such a stance precludes the need for research. Rather, we must "put to question" what it is we think we know. Secondly, I am moved by Krall's conception of "good research" as that which brings deeper meaning to our own lives, and at the same time does not seek to control the lives of others.

Gadamer (1975) tells us that "The deciding of the question is the way to knowledge" (p. 328), while Goodson (1989) and Krall (1988) give several reasons why they believe that personal history or life history research is "good research." These two positions bring us to the relationship between the questions that we ask and the research methodologies that we choose to use in seeking answers to our questions. The method that is used to explore the question will lead to knowledge, and the kind of knowledge that is generated by the research will to some extent be determined not only by the question being researched, but also by the research methodology that is used. As was mentioned in chapter one in "Coming to the Question," I "backed into" an interpretive methodology as I came to understand my questions of teacher growth at a deeper level, having briefly explored both positivism and critical theory perspectives.

Although literally having been "schooled" in positivism since my elementary years, and although I do find positivism to have much to say about the physical world, I have now arrived at an understanding of human experience that for the most part excludes positivistic paradigms. When we cannot even predict and control the direction and final resting places of billiard balls after a "break" on a pool table (Briggs & Peat, 1989) because there are simply too many variables, how can we apply such thinking to human affairs? I also find positivistic notions as applied to human reality to be especially difficult in light of the concept of free will, an aspect of human nature that I believe is fundamental.

I had also done some thinking about critical theory and action research as a paradigm for this study, and had been involved in an action research project (Ripley & Hart, 1989) in educational research. Fay tells us that "A critical social theory arises out of the problems of everyday life and is constructed with an eye toward solving them" (cited in Carr & Kemmis, 1986, p. 139), an orientation that attracted me. I found the ideas of critical theory to be intriguing, and I was drawn to their questioning of the hidden constraints and tacit forms of oppression that exist both in schools and in the relationships between people in schools.

However, a fundamental assumption that I held regarding action research was that one can only conduct action research upon one's own practice, because ultimately, that is the only practice one can truly change. "In the process of enlightenment," writes Habermas, " there can only be participants" (cited in Carr & Kemmis, 1986, p. 198-199). Action research, therefore, is research into educational practice by educational practitioners investigating their own educational practices. Since I was not teaching at the time of conducting this research, I concluded that using a critical theory paradigm would be somewhat inappropriate.

Ultimately, I decided to use an interpretive paradigm as the research methodology. At a fundamental level, the tenets of interpretivism as I came to understand them seemed to be very similar to the ways in which I understood the world and life in schools. Also, at the beginning of this research, I did not have a very well-developed understanding of these teachers' lifeworld, and the interpretive paradigm allowed for a more open exploration of the meanings of growth as understood by the teachers involved in this study.

Interpretive research explores life holistically and directly, and asks people how they make sense and meaning out of lived experiences. Lived experiences are viewed as being both contextual and unique to each person, and as such the meanings that each person makes from having lived their experiences will also be unique in some ways. Thus, there is within the interpretive paradigm an attentiveness to the notion of free will. People are free to choose not only particular courses of action - within perceived or enforced limitations - but they are also free to ascribe the meanings that experiences may have for them.

Meaning is conceived in interpretive research not as a part of reality that is distinct from human beings, but as being constructed in the minds of the persons who have lived experiences. This is often referred to as "socially constructed reality," an idea that recognizes that social reality is not the same for everyone, but rather recognizes instead that there are "multiple realities" within the sphere of human experience. Thus, in the interpretive paradigm, truth is relative and is heavily bound up in context - the temporality and spatiality of lived experience.

Interpretivism seeks to yield knowledge that brings us to deeper levels of understanding and meaning. This kind of knowledge is heavily value-laden. Howard (1982) takes the position that ". . . there is no such thing as interest-free ('value-free') knowledge. . ." (p. 119), and it is the task of the interpretive researcher to attempt to recognize and disclose the values embedded in the research.

The relationship between the researcher, the research question and those being researched in an interpretive mode assumes that objectivity in human research is not possible, let alone desirable. If we were objective, why would be be researching this particular question? We have some kind of interest that we bring *a priori* to the question, ~~and~~ interpretivism seeks to recognize and make explicit this interest. And, just as there exists a relationship between the researcher and the research question, so to will a relationship develop between the researcher and those being researched. The researcher and the researched cannot be separated, and will thus influence one another throughout the research process.

Those being researched are not "objectified," but rather become co-researchers as the data generated throughout the research process is continually cycled between the researcher and the researched.

Ricoeur tells us that ". . .interpretation concerns essentially the power of the work to disclose a world. . ." (1981, p. 182). In attempting to disclose the world of the teachers in this study and their meanings of growth, I have used language to create this text, and the language too has an influence on the shape of these worlds that we seek to disclose. Howard (1982) reminds us that ". . .language is not simply an interesting cultural deposit but is also an epistemological pool, which in shaping our forms also shapes the content of our knowledge and hence our ideal of truth" (p. 113).

"Etymologically 'interpretation' means explaining in the sense of mediating between two parties" (Klein, 1971, cited in van Manen, 1990, p. 26). I, as researcher, mediate between you the reader and the research, and use the language of the text to explain so that you can understand something of these teachers' conceptions of growth. This understanding is also interpretive, for as Gadamer (1975) reminds us, "Understanding is always an interpretation. . ." (cited in van Manen, 1990, p. 180).

I was searching for the meanings of teacher growth as held and developed by these teachers. My intent was to understand more deeply; it was not my intent to measure these meanings against some predetermined or external standard, to point out or argue weaknesses or absences.

In "The Good High School," Lightfoot (1983) writes about the nature of much social science research.

> It is almost as if there is a cynical, complaining edge to much of social science investigation that begins by asking what is missing, wrong, or incomplete, rather than asking what is happening, or even what is good. . . . It seems to me that it has led to an exaggeration of the negative elements of schooling, undermined the spirit and energy of school people, and limited our understanding of the myriad ways in which schools might be organized and structured. . . . The combined impact of the subtle negativisms of social science investigations

> and the flagrant attacks of muckrakers over the last few decades has produced a cultural attitude towards schools which assumes their inadequacies and denies evidence of goodness (pp. 313-314).

Interpretivism seeks neither to deny goodness or to search for weakness. Rather, the search is for a deeper understanding, a most worthwhile and difficult endeavor.

The Place of the Literature Review

The literature review in a study such as this is both omnipresent and ongoing. I begin this section on methodology with reference to the literature review because in some ways the literature review began before the study. Reading the literature on teacher professional development and on the evaluation of teachers - both of which I was exploring prior to commencing this work - helped me in coming to this particular question. The literature that I read on women in history and education also had some influence on my choice of women as participants, for I was intrigued both by what I discovered in this literature, and by the ways the literature revealed to me my own lack of understanding and knowledge about these phenomena.

I began the review of the literature over a year prior to concluding the writing of this dissertation. I had already formulated the questions that I wished to explore, and at the time conceived of the literature review as perhaps showing me where there were some gaps in the educational literature that my work might fill. However, as I began to work my way through the literature and through the study - which were processes that occurred simultaneously - I came to have another view of the place of the literature in this work. Rather than searching for gaps, I began to conceive of the literature as informing my study. I found some interesting work in terms of teacher growth that dealt with teacher's evolving values (Goodlad, 1988), others explored teacher's evolving concerns throughout their careers (Fuller et al.,1967; and Loucks-Horsley, 1985, 1988), while still others investigated teacher's changing conceptions of students, curriculum, and themselves throughout their careers (Butt, 1989; Goodson, 1989; Measor, 1985; and Sikes, 1985).

As the study progressed, conversations with the participants would stimulate further exploration. For example, some of the participants spoke of growth and development through teacher evaluation. This acted as a catalyst for me to explore that literature, and to examine modes of teacher evaluation as a vehicle through which teachers might grow professionally. At other times, the participants spoke about growing through professional relationships with colleagues, which sparked an investigation into the literature that dealt with school cultures, the barriers contained therein, and some of the possibilities of breaking down the traditional isolation of teachers. Still at other times some of these teachers spoke of critical incidents in their personal lives - a death, a broken marriage, the birth of a child. This served as an impetus to examine women's experiences with these critical incidents, and to search for literature that would further inform me on women's experiences, both educationally and personally, with critical incidents in their lives. On one occasion, one of the participants gave me a copy of an article that she had come across that dealt with the work we were doing.

However, not all of the elements that comprise this literature review were either planned or arose out of my observations or conversations with the participants. Some of the books and articles were serendipitous discoveries, stumbled across in leisure reading, in browsing through libraries or book stores, or in reading newspapers and magazines. Other texts that came to be a part of this review were suggested by people outside of the study who were aware of the nature of the research and who provided suggestions based on works they had read.

I found there is an extensive amount of literature dealing with human growth and development. In some ways, this is one of the central themes of what it means to be human. Indeed, at times I found it rare to read a book, a newspaper, a magazine or an article that did not in some way explore the question of human growth. However abundant the literature is on human growth in a more general sense, there is very little that applies directly to teachers, especially to elementary women teachers and how they perceive of their own growth as persons who teach. It is my hope that this work will add somewhat to this understanding.

Choosing the Participants

Initially when I conceived of this research, it was my intention to do a comparative study. I was planning to conduct the research with three men and three women in order to develop some understandings of their particular conceptions of teacher growth, and then to compare these two groups, particularly from the perspective of gender. I was teaching elementary school at the time of initiating this study, an area of education from which I had been absent for a number of years and one that held a great deal of interest for me. Thus I decided to restrict the study to elementary teachers. Hindsight reveals this as an aspect of being drawn to "the lack." I felt I knew very little about the education of young children and the teachers who taught them, and I had a strong desire to learn more.

However, my initial plans to conduct a comparative study did not materialize. As I spoke to various elementary teachers about my evolving ideas regarding the study, I began to detect a subtle yet discernable difference in the way men and women teachers responded. While most of the men to whom I spoke showed what could be described as a casual interest, several women teachers seemed most intrigued by the nature of the research. I have the most vivid recollection of discussing the early stages of this project with a large group of teachers at a social gathering. While the men teachers present - with whom I had previously worked and shared good personal and professional relationships - showed merely a passing interest and little ability to relate to the question, one of the women teachers present seemed to spontaneously connect to the topic. She spent several minutes telling me how she felt she had grown so much as a teacher, and volunteered on the spot to participate in the study. Although in the end I did not invite this particular teacher to participate, her response is somewhat indicative of the positive reaction I received from women teachers compared to men teachers with whom I discussed this project in its preliminary stages.

There were other factors influencing my selection of participants as well. At the time I was formulating this study, I was participating in a course at the University of Alberta taught by Dr. Jan Jagodzinski which dealt with gender issues in curriculum, a course that was to have a great deal of influence in the ultimate formulation and direction of this research. I became very intrigued by feminist perspectives on educational issues.

Perhaps the primary influence in choosing only women participants was one of mere circumstance. I was teaching and administering in an elementary school at the time of the research proposal, and was interested in education at this level. As was discussed in the literature review chapter, elementary school teachers are primarily women, and I was drawn to their ways of thinking and being with young children in schools. Although I had taught at this level before in my career, there seemed to be some combination of myself, my own children, and my increasing interest in the education of young children that lead me to focus on how women in elementary schools worked with young children. In many respects, I was impressed and intrigued by what I saw - or what I thought I saw.

It should also be made explicit as this point that I invited only Catholic teachers to participate in the study. As a Catholic educator myself, one who believes that Catholic education ought to be fundamentally different from mainstream public education, it was my interest to study the question of teacher growth from the perspective of Catholic education.

All of these aspects - the personal, the professional and the autobiographic - played a part in my coming to choose elementary women teachers to participate in this study. I also decided to invite participants from a variety of age levels, and also to invite some elementary administrators who continued to teach in addition to their administrative responsibilities. I was most fortunate in that all of the teachers whom I invited to participate in the study agreed to participate, and all of them participated through to the conclusion of the study.

However, as I write this section, closer to the completion of this project than the beginning, reflection and reading have shown me other aspects of my life at work in this process of choosing participants. Daloz (1986) writes about mentors in his life, and while as younger man he chose male mentors, this changed as he grew older. ". . .at midlife, my mentors are more often women, some older but some younger than myself. For what I have now to learn has less to do with becoming a functioning part of the working world or with resolving parental issues than with the kind of inner realignment that Levinson describes - a redressing of earlier imbalances between masculine and feminine, attachment and separateness, young and old" (p. 211). I think now that perhaps some of these factors were involved in my choices as well.

This group for the most part constituted a purposive sampling (Berg, 1989) in that I selected certain educators based upon both my knowledge of the field of education and upon the kind of teachers that I wished to study. There was also one instance of "snowball sampling" (Bogdan & Biklen,1982) in which one of the teachers was invited to participant in the research at the recommendation of another of the participants.

Pilot Study

In order to develop my own abilities as a researcher, as well as to inform me of possible further areas of research and questions to explore with the other participants, I conducted a pilot study with "Mary."

Originally it had been my intent to have Mary as a full-fledged member of the group. However, as I came to a better understanding of my own limitations as a researcher, as well as my limited understanding of the question I was exploring, it became apparent to me that both I and the research would benefit from a pilot study.

Mary consented to participate in this research as a pilot member. Mary and I had four research conversations between December 1989 and April 1990 (see Appendix A). As well, I observed Mary teach for an entire afternoon on one occasion.

Through my conversations with Mary and my analysis and interpretations of the transcripts of these conversations, I was able to further develop my abilities as an educational researcher by reflecting on these experiences and by asking Mary questions about both myself as a researcher and about the research process in which we were engaged. This proved to be most useful in my work with the other participants. As it turned out, Mary had some very interesting perspectives, ideas and experiences to add to the question of teacher growth, so much so in fact that I decided - with her permission - to include some of my work with her in the findings of this study.

Research Conversations

In conducting this study, the two main data gathering approaches utilized were conversations and observations. The conversations in which I engaged with the participants were of a certain kind; a kind of conversation that I have come to describe as a "research conversation."

In gathering data through talk, one can utilize a variety of approaches. One of the most commonly utilized procedures is that of the semi-structured interview, in which the researcher asks the participants specific questions, and through the use of probes and prompts, explores the participant's responses. In this kind of conversation, the nature of the talk is mostly that of question and answer, with the researcher asking questions and the participant offering responses.

However, a research conversation is in some ways different from a semi-structured interview and different too from our ordinary day-to-day conversations. An exploration of this difference is worthwhile at this point.

In ordinary day-to-day conversation, people talk about a wide variety of subjects. Virtually anything of mutual interest is open for such talk. However, talk and conversation - at least conversation as it is used here - are not the same thing. Sheridan (1990) elaborates on the difference. "Talk means saying things, communicating by words, while conversation means to discuss, to speak about together and exchange ideas. There are more demands made upon conversants than talkers. When people converse something substantive is usually discussed; talking may content itself more with idle chatter" (p. 31). This view finds expression in the phrase "But we never *really* talked;" a phrase sometimes uttered by a conversationalist engaged in talk; someone who desires communication at a deeper level, yet who finds himself or herself frustrated by mere talk. Gadamer (1975) informs us about the conduct of a conversation.

> To conduct a conversation requires first of all that the partners to it do not talk at cross purposes. Hence its necessary structure is that of question and answer. The

> first condition of the art of conversation is to ensure that the other person is with us. . . . To conduct a conversation means to allow oneself to be conducted by the object to which the partners in the conversation are directed. It requires that one does not try to out-argue the other person, but that one really considers the weight of the other's opinion (p. 330).

Thus, a research conversation has several requirements. It has a structure of question and answer; it places an obligation on the participants in the conversation to ensure that each is with both the other and with the conversation itself; it demands that we seriously consider what the other has said; and it has a purpose, a direction that will in some ways lead the participants. In participating in research conversations with the teachers who took part in this study, I struggled to meet these standards, and feel that we were able to do so much of the time, especially as both the research and our relationship with one another evolved.

Perhaps one of the most significant differences between research interviews and research conversations deals with the degree to which the researcher allows himself or herself to enter into the conversation. In an interview, the researcher is confined mainly to questions, probes and prompts. In a research conversation, however, the researcher is a partner in the conversation, and as such, is enabled and allowed to put much more of herself or himself into the conversation.

I was initially somewhat hesitant to put much of myself, my thoughts and experiences into the conversation for fear of unduly influencing the participants. I thought that if I spoke about my own experiences with the particular topic under discussion that I might lead or influence the teacher in some way. Thus, some of my early encounters with the participants might more properly be called interviews. However, I came to see this view as somewhat patronizing. In a research conversation, my own experiences may serve to expand the question being explored, and in sharing these aspects of myself and my own experiences, I found the relationship that I had - with both the question and with the participants - was enhanced. Thus, our research encounters changed, and I began to speak much more freely about my own experiences and how they related to the question of growth. This mutual sharing and exploration of growth-related life experiences changed the nature of our talk, and our later encounters could thus more properly be described as research conversations.

However, like all concepts when viewed on a continuum, the differences between interviews and conversations are much more apparent at the extremes of the continuum than they are closer to the "murky middle."

Carson (1986) tells us that "Doing research in a conversational mode changes the relationship between persons who have been hitherto labeled as 'researcher' and 'practitioner'" (p. 83). I found this to be so in my experience in conducting research in a conversational mode. In the mutual sharing of stories of teacher growth, both I and the teachers with whom I was conversing expanded our understandings of this question. As Sheridan informs us, ". . . true conversation is not simply a meaning-communicating activity; it is more of a meaning-making or (meaning)-revealing undertaking" (p. 32).

However, although the developing of a trusting relationship between myself and the teachers made impartiality impossible, it did allow for an alternate vantage point to be taken regarding the research. Like Murphy (1989), I found such a stance allowed me "To de-objectify the teacher in the study, to get at her perceptions, to understand her feelings and to let her show us what is happening as a result of our being there, is to include the teacher in a powerful way, as a partner, a colleague, a co-researcher" (p. 20).

This begins to get at the question of what it means to "listen" to another person. In all of the research texts that I explored, the problem of listening was never addressed. Somehow, it is assumed that as researchers we know how to listen. I found these assumptions, at least in my case, to be largely false. Rarely do I ever listen to others with the focus, bracketing, and energy that I called upon in listening to these teachers during our research conversations. Good listening was - for me at least - hard work. I was often somewhat physically and emotionally tired after these conversations. Peck (1978), who as a psychiatrist is challenged to practice "true listening" on a regular basis, has much to tell researchers about this.

> True listening, total concentration on the other, is always a manifestation of love. An essential part of true listening is the discipline of bracketing, the temporary giving up or setting aside of one's own prejudices, frames of reference and desires so as to experience as far as possible the speaker's world from the inside. . . . Moreover, since true listening involves bracketing, a setting aside of the self, it also temporarily involves a total acceptance of the other. . . . Yet, true listening can occur only when time is set aside for it and conditions are supportive of it. . . . While it is true that one's capacity to truly listen may improve gradually with practice, it never becomes an effortless process (pp. 127-129).

Buscaglia (1984) echoes this when he states that "If we listen at all, which is rare, we have the static of our own preconceived ideas working constantly until, when all is said and done, we hear not what the person is saying but what we are prepared to hear" (p. 66-67).

The methodologies of qualitative research are unclear and difficult to deal with in the best of circumstances. Lincoln and Guba (1985) cite Miles (1979), who describes qualitative data as "an attractive nuisance." They further comment that "Qualitative data tend to overload the researcher badly at almost every point: the sheer range of phenomena to be observed, the recorded volume of the notes, the time required for write-up, coding, and analysis can all become overwhelming. But the most serious and central difficulty in the use of qualitative data is that methods of analysis are not well formulated" (p. 354).

As I entered into these conversations, I tried to do so with an open stance toward the question, as was described in chapter one. I could describe the methodology used in these conversations as "play it by ear" in that in some ways I "made it up as I went along" based upon what I heard from the participants, the advice and direction offered by my supervisors, my readings, and my own feelings and beliefs. This became most evident to me in examining the nature and structure of the questions I was asking. There is, it seems to me, an evolution in terms of the questions throughout the process of this research. Questions asked during the earlier stages of the research tended to be very specific; one could describe them as somewhat closed. However, as my skills and comfort level as a researcher improved, the questions took on a much more open nature. Responses to my initial inquiries would be greeted with "Could you please give me an example of that?" or "Could you tell me a story or talk about an incident that would illustrate your comments?" At other times, I simply had to learn to be silent - to wait for the teacher to gather her thoughts. Often she would then continue her response, at times at a deeper level; in a more meaningful way.

Ricoeur reminds us that the interpretation of a text - be that text a book, a series of transcripts, or a life experience - is open to multiple interpretations. "It is because absolute knowledge is impossible that the conflict of interpretations is insurmountable and inescapable" (Ricoeur, 1981, p. 193). Citing Ricoeur, Johnson (1989) encourages us to ". . . seek out multiple texts and interpreters: 'Multiple narratives make it possible for us to go beyond, and around the text, to research it without accusing it of false consciousness, on the one hand, or succumbing to its rationale on the other'" (p. 375). Rosenblatt too reminds us that "It is unrealistic to assume a single 'correct' reading - even the author's is one among others" (1986, p. 69), while Bogdan and Biklen (1982) hold the view that ". . . meaning is always subject to negotiation" (p. 33).

Thus we come to understand that there is no "monopoly on meaning" to be found here. My reading of the text that is these teachers' lives is but one among theirs and one among others. I did not seek to formulate a "consensus document," and the response that I received from some of the participants to various sections of the document illustrated to me that I did not produce one (See Appendix G for participant responses).

The actual conversations took place at a variety of sites, sometimes in the teacher's classroom at the end of the day; sometimes in a spare office or nurse's room; sometimes at the teacher's home on evenings or weekends; and at other times some of them preferred to get away from their own places of work or the distractions of their own homes and the conversations took place at my home. I mention the sites of the conversations as I came to feel that the site had some bearing on the tone and direction of the conversation, and thus had an impact on the research. It seemed that conversations in the teacher's classrooms had the advantage of close proximity to events under discussion. When discussing a particular incident that I had observed, I could point to a desk, a place in the room, or an object, and this served to stimulate recall and enhance the conversation. However, conversations in classrooms were prone to interruptions from a variety of sources, and this made the research difficult at times.

Conversations at the homes of the participants also had certain advantages. The teachers who did this seemed very relaxed most of the time. I was a guest in this situation - albeit a special kind of guest - and I was treated most kindly. However, in some cases where the teacher with whom I was meeting had young children, we were subjected to a number of interruptions during the course of our conversation.

Conversations that took place at my home seemed to work well for those participants who chose to do this in that there were few interruptions or distractions.

There were some logistical problems that I encountered in conducting these conversations that ought to be mentioned at this time. Although I had acquired a good recording system and microphone, I found in the early conversations an interesting phenomena taking place regarding the microphone. I would place the tape recorder out of sight to eliminate it as a source of distraction, and would have the microphone on the table, off to one side, between myself and the teacher. However, the microphone seemed to both invite and intimidate some of these teachers. It was inviting in the sense that when it was exposed, it seemed to draw both of us towards it, trying to get us to speak to it rather than to one another. However, it was intimidating in the sense that to some degree I felt that when the microphone was exposed it inhibited conversation. I overcame these problems to some extent by covering the microphone with a sheet of thick cotton gauze, which enabled recording to take place but changed the configuration of the microphone to a shapeless white form which we soon came to ignore.

During these conversations, I would take brief notes as the teachers spoke, and would then go back over the notes of some of their answers seeking further clarification. I found this note taking during the conversation difficult to do in that I could not easily keep up with the speed of the talk, and in a way doing this interfered with the flow of the conversation as well. However, these notes served as a backup in case the recording device failed to function properly, and they also allowed me to explore some of the teacher's responses in much greater detail. In all, I found this note taking to be highly beneficial to me.

Initially I provided the participants with a few "key questions" about a week in advance of our scheduled conversation. Although our conversations were in no way restricted to these questions, most (if not all) of the teachers told me that they found this process to be very useful in helping them to prepare and focus for our conversations. Some of them mentioned to me that many of the questions were things they had never thought about, had having some idea in advance of the conversation as to what was going to be discussed was certainly beneficial in helping them to come to the conversation in a more prepared way.

These questions were of two types; questions that would arise out of a previous conversation or observation that I wanted to explore further; or questions that would begin to explore new areas. There were a few instances when the teacher would not accept my question; which is to say that the way the question was phrased was considered unacceptable to her because she did not see her world in such a way. In these instances, I would have the teacher re-shape the question to her own frame of reference, and then discuss her response. At other times, the question itself seemed so far removed from the lived experience of the teacher that I was unable, in spite of re-phrasing or trying a comparable question, to connect the question to the teacher.

The conversation phase of the research was concluded when a point of saturation was reached, when the teachers found they were repeating themselves, going over the same stories or giving the same answers to questions phrased in a slightly different way. In total, I conducted twenty-five recorded conversations with the participants (see Appendix A). These conversations varied in length between one to two hours, and approximately thirty hours of taped conversations were generated.

Observations

During the preliminary stages of this research, it had been my intent to conduct the research through conversations only. However, after the pilot work and a few early conversations, I came to believe that seeing these teachers in their classrooms would bring me to a more informed understanding of them as teachers, and would also enable me to ask more insightful questions about their teaching practices, values and beliefs.

Hutchinson (1988) encourages researchers to use both observation and conversation in their data gathering methodologies. "Observing, by itself, is never enough because it begs misinterpretation. Interviews permit researchers to verify, clarify, or alter what they thought happened, to achieve a full understanding of an incident, and to take into account the 'lived' experience of participants" (p. 125). Although I question whether a "full understanding" of any human experience is possible, I do support Hutchinson's contention that conversations and observations compliment one another in the research process when the question being explored can partially open itself to observation.

However, entering a classroom to observe is very problematic. It poses the question: "How do we see in classrooms?" Seeing implies a number of aspects; there is the observer and the observed. The observer takes a certain vantage point, which may be fixed throughout the duration of the observation, or may it change throughout. This alteration of vantage points can be mental - such as moving from a more global perspective to a focused observation; or it can be physical - such as moving locations within the room. As the observer "moves" vantage points - that is, alters the focus of the observation - the observed changes accordingly. The relationship between the observer and the observed is relative; as one changes, so does the other.

In addition to these questions, I was also forced to confront ways in which my own autobiography shaped my seeing in classrooms. Having been an administrator for twelve years prior to conducting these observations, I had a wealth of experience and training in classroom observation techniques. However, these were primarily from the perspective of teacher evaluation. How I could either overcome or perhaps use these previously acquired skills in observing the teachers participating in this research became very problematic for me.

In attempting to address these issues, I took an "Ethnography in Education" course from Dr. Pat Rafferty in which I applied some of the notions of ethnographic observation to school classrooms. Using primarily the work of Spradley (1980), the methodology of participant observation, and the application of ethnographic ways of gathering and interpreting data as they related specifically to schools (Werner and Rothe, 1980), I began to widen the ways in which I saw in classrooms. In order to more fully develop my understandings of the differences between seeing in classrooms as an evaluator and seeing in classrooms from a more ethnographic perspective, I developed a comparative chart which proved very useful to me as I endeavored to work through these various points of view (See Appendix B).

As can be seen from this chart, although they are similar in some ways, evaluative and ethnographic orientations to classroom observation have certain inherent differences. I would recommend to anyone who enters a classroom that they first come to some understanding - preferably in conversation with the teacher - of how it is they plan to see in that particular classroom, and to hold this understanding in suspension, not as an absolute and complete understanding, to leave room for further growth.

While observing in these classrooms, I would make field notes of various kinds. These would include verbatim transcriptions of student and teacher talk; descriptions of the physical environment; descriptions of the human activities which I observed; some preliminary interpretations; and some questions for further follow-up with the teacher. In total, approximately one hundred and fifty pages of field notes were generated from these observations.

During the first phase of these observations, I assumed the role of a "passive observer" (Spradley, 1979), and watched and recorded in writing the various classroom activities, patterns and interactions that I observed.

Both during the initial note-taking and upon subsequent readings of the fieldnotes I would highlight specific entries that I deemed in need of further exploration with the teacher. There were a number of factors which influenced the selection of entries which I wanted to explore further, such as the importance of the event on the teacher or class; the impact of the event on the learning; the uniqueness of the event; and the lack of clarity in my own mind about what was going on and why. Some of these events just seemed to "jump out" at me, demanding further clarification.

Although organized in this chapter as distinct categories, in practice conversations and observations often overlapped. In conducting the observations, I would often talk to the teacher during the actual course of the observation - in the classroom, at recess, over lunch or after school - in order to question more deeply what it was I thought I was seeing. Notes made at these times provided valuable data that were later used in follow-up conversations and interpretations of the observations.

I also used still photography (Bogdan and Biklen, 1982) of the teacher, her classroom and her students as one means of stimulating recall during ensuing conversations both with the teacher and during my own writing. Most often, I would arrive early in the morning, and with the teacher's permission, photograph the classroom and establish myself from what appeared to be a good vantage point. Later, as the day progressed, I would take photographs of the different activities. These proved to be most useful in later conversations with the teachers. In the case of Wanda for example, she took a leave of absence shortly after my observation in her classroom, and it was close to three months later before I was able to have a conversation with her about the classes I had observed. Yet, when I began our conversation by showing her the photographs I had taken and discussing the classes, this seemed to trigger a flood of memories, and she had no difficulty conversing about the events under discussion.

I also found the photographs most useful for myself at the writing stage, especially in writing about the observations regarding each of the teachers. This took place several months after some of the observations, yet like Wanda, the photographs triggered many memories for me that I thought had been forgotten.

In addition, I maintained a personal journal throughout the duration of the study, and would enter fieldnotes into this journal during and immediately following each observation or conversation that took place. These fieldnotes were of three types: descriptive - the more objective representations of my observations, written in detail rather than summary form; reflective - the more subjective recollections of my thoughts, feelings, and perceptions regarding the observations; and questions - those that emerged from the observations, conversations, readings, or conversations with others involved in the study. I discovered that on occasion thoughts about the study would simply "pop into my head." While this might occur at any time, these thoughts would most often come to me when my mind was most clear, when I could somehow empty myself and be more open. George Sheehan (1989) writes about how in running, when we put the body in motion through running we can clear the mind. I found some of my moments of clarity came at times when I too was running and creating spaces in my mind, room for new ideas. Sometimes these thoughts proved to be most useful insights into various aspects of the study. Therefore, I developed the habit of carrying with me a small tape recorder with which to record some of these ideas, which I would later transcribe and insert into my research journal.

I would like to leave this section on observing in classrooms with a comment as to the myriad difficulties such an activity presents to us. In addition to some of the aspects previously mentioned such as what to look for, how we see, and how data are recorded, there is also the problem of the physical and mental capacities of the observer. As I became more and more cognizant of the complexities of seeing in classrooms, at times I found myself overwhelmed with the amount of activity that I was trying to understand. Previously, I was accustomed to observing for forty or fifty minute periods of time. Yet, now I was spending half or whole days in classrooms. At times I reached a point of saturation where I was no longer able to incorporate much of what was going on around me due to either physical or mental overload. At such times, I would attempt to continue by conducting a focused observation. At other times I would simply take a break from the observation, and either work with the students, the teacher, or on something of my own until I was once again able to continue the observation.

Triangulation

Berg (1989) describes triangulation as "The use of multiple lines of sight. . ." (p. 4) which are used to view the research data, while Goetz and LeCompte (1984) describe triangulation as a "Multiplicity of data sources. . ." (p. 11).

Triangulation occurred in this study through the gathering of data from both conversations and observations; through discussing the meanings and intentions of the observed data with the participants; through having my own interpretations of the data checked by the participants in their reactions to the particular sections of this document that I wrote about them; and through having an external reader react to the transcripts and the written interpretations. This last aspect served as an external "member check" (Lincoln & Guba, 1985), and also served to generate further in-depth discussion with the participants. The insights and suggestions for further research provided by the second reader were most helpful in the development of this research, and for this I am most grateful.

Data Gathering Approaches

There were a number of date gathering approaches at work in this study. Some already mentioned include photography, tape recordings, field notes, observations, conversations, and personal journal writing.

I had initially intended to enter into this research by using a semi-structured interview based upon a series of questions which I had developed on the nature of teacher growth. Using Lortie's (1975) questions as an initial guide, I developed a series of my own questions which were suited - I thought at the time - to the question I was exploring.

However, in qualitative research, the fundamental research "instrument" is the researcher himself or herself. Guba and Lincoln (1982) offer some interesting insights into the notion of the person as research instrument.

> . . . the "smart" human instrument need not begin with a precise problem statement, theory, hypothesis, or method to find its way unerringly to what is most salient in a situation. As Hofstadter (1979) pointed out, there is a precise tradeoff between perfection and adaptability; the more perfect an instrument is for some

> use, the less adaptable it is to others. The human instrument, although admittedly imperfect, is nevertheless exquisitely adaptable (p. 245).

I found myself as an "instrument" evolving over the course of the research. My initial conversations looked and felt much like semi-structured interviews. I was stilted, uncomfortable, and looking for props to hold me up, such as a sheet of questions that I was determined to get through. A later reading of the transcripts illustrated my lack with painful clarity, as I vividly recall instances where the teacher with whom I was conversing would make a statement or give a reply that literally begged for clarification or further exploration, and I would blindly move on to the next question, in essence not really having heard her at all.

However, as I became more comfortable with myself as researcher, with the teachers, with the technology, and with the experience of having these types of conversations, my abilities as a researcher grew somewhat. Later transcripts - as well as how I felt and how I perceived the teachers to be responding to both me and the research - led me to believe that my abilities as a researcher were improving to some extent. Later conversations were much more open; I was not as dependent upon the prepared questions; I felt more responsive to what it was that they said - and didn't say.

As my relationship with the participants developed, my vantage point in the research changed. Rather than someone who was interested in a detached, objective understanding of the question, I became an interested party to these people's lives and to their views. This loss of subjectivity is not something to be condemned, but rather something to be understood as simply another vantage point from which we conduct and see our research; as another perspective from which to view our worlds.

Lightfoot (1983) writes about the researcher as instrument, and this shift in vantage point.

> It is not only that qualitative research uses "the person" as the research tool. . . it is also that one's personal style, temperament, and modes of interaction are central ingredients of successful work. Phenomenologists often

> refer to. . . the need to experience and reflect upon one's own feelings in order to successfully identify with another's perspective. Empathetic regard, therefore, is key to good data collection. The researcher must relate to a person before she collects the data and if an impasse develops in the first instance, the empirical work will not be able to proceed (p. 370).

I had many of the experiences that have been discussed in the methodological literature, and through them found myself as a researcher transformed - or should I say in the process of transformation - for some of these experiences will forever alter the way I view the world in which I live.

Transcription

Three hundred and six single-spaced pages of verbatim transcripts were generated from the research conversations that I had with the teachers who participated in this study, and I would now like to explore some of the issues that arose in creating and working with these transcripts.

Kvale (1988) reminds us that transcripts are not conversations. "The originally lived face-to-face conversations disappear in the endless transcripts" (p.95). ". . . the interviews are living conversations. Beware of transcripts. The transcript is a transgression, a transformation of one narrative mode - oral discourse - to another narrative mode - written discourse" (p. 97). And still later in the same article, Kvale cautions us. "All transcripts contain an element of interpretation" (p. 98).

When I first read Kvale, I had no experience in working with transcripts, so his words rang rather distant to me. However - after many hours of both transcribing and working with these transcripts - I would like to revisit them and to reflect upon what they now mean to me in relation to this research.

Initially when I had gathered some of the first tape recordings of my conversations, I simply hired a qualified person to do the transcriptions for me. This was a very thoughtless act, something which I will address more fully in the ethics section of this chapter. However, for now let me simply say that this seemed to be "the way it was done." My cohort of graduate students all spoke of doing this - of hiring someone to transcribe their research tapes - with the exception of those who could not afford to do this or those who were simply being economical and chose to do their transcriptions themselves for essentially financial reasons.

I would receive these transcripts back from the typist, and would then read and conduct a preliminary analysis of them to generate further questions for the next conversation. Initially I was quite satisfied with this approach, considering it to be an efficient use of my time and resources.

However, for reasons that will be discussed in the ethics section, I began to do some of my own transcription, and having thus experienced transcripts generated by someone else and transcripts generated by me, I began to understand some of Kvale's comments at a much deeper level.

Firstly, in relation to Kvale's comment that transcripts are not conversations. "The originally lived face-to-face conversations disappear in the endless transcripts" (1988, p.95). Transcript recordings are disembodied voices. They lack eye contact, they lack the context of the original conversation, they lack the body language that is so much a part of our face-to-face communication, and to some extent they even lack the feeling tone that is somehow more "in the voice when present" than "in the voice on tape."

"The transcript is a transgression, a transformation of one narrative mode - oral discourse - to another narrative mode - written discourse" (Kvale, 1988, p. 97). In spite of my emerging recognition of all that the audio tapes lacked, I then proceeded to remove them one step further from the original conversations by converting the tape recordings into written form. This is not to suggest that to do so is poor research; rather, I simply wish to point out that we must continually strive to remember the differences between live conversations, recordings of these conversations, and transcriptions of the conversations.

"All transcripts contain an element of interpretation" (Kvale, 1988, p. 98). One of the most difficult tasks I faced in conducting this research was the transcription of the audio recordings of the research conversations. This was arduous for several reasons.

Although I had the use of an excellent dictaphone, I found the actual physical task of transcription to be extremely time consuming. Each tape, depending on the length of the conversation and the speed at which the teacher spoke, would take between seven and ten hours to transcribe. Another difficulty encountered was how to structure the transcript when both of us were speaking at the same time. This happened often, always for brief periods of time, and seemed to occur mostly when the teacher and I were both very taken with the particular subject under discussion. Another problem was how to grammatically structure the sentences. The teachers would speak for long periods of time, and in doing the transcription, I would often be puzzled as to where to place commas and periods. This may seem a trivial point, however, at times the placement of these altered in significant ways what was being said and the tone in which it was being said. In addition, on occasion there were simply technical problems where the teacher's voice would fade, would trail off as they gathered their thoughts, and I was unable to hear what they were saying when doing the transcriptions.

However, perhaps the most difficult problem to overcome in the alteration of spoken words to printed text deals with what Kvale calls the "element of interpretation." Printed words lack any sense of feeling tone, there is no body language present in these words. How could I convey a sense of excitement, a sense of wonder, a sense of frustration when these were present in the teacher's voice? When listening to the audio tapes to do the transcriptions, I did not find it to be too difficult to be sensitive to the tone of the conversation or to close my eyes and see what had been happening during the lived conversations. I thus developed the habit of adding small aside notes to the transcripts to describe what was going on when I felt these might be important during later analysis. I would also use different type styles - such as bold face for emphasis - when the teacher seemed to be stressing a word or a point. However, in spite of all my best efforts, occasions still arose where what seemed to be so natural in a conversation seemed artificial and stilted on paper.

I would do the transcription as quickly as I could after the conversation to maximize my recall of the event, and once the transcript was completed, a copy was sent to the participant for response each time. I asked each of the participants to examine their transcripts with the explicit purpose of adding any comments which they thought might clarify their responses; to alter a response if they had given it further thought and had come to a different position; and to delete any aspect of the transcript that they did not wish to leave available for possible inclusion in the final dissertation document.

In all cases, the participants were dissatisfied with their transcripts from the point of view of their verbal language. We are not used to seeing our verbatim spoken words in print, and such an experience revealed to them slang phrases, repetitious usage, and incomplete thoughts. However, in all cases the teachers were satisfied with the content accuracy of the transcriptions. All of them took the opportunity at various times to add additional comments, and in only one case did one of the participants ask to have a section of her transcript deleted. This was not due to any difference between us over content accuracy, but rather due to her own dissatisfaction with what she had said.

Although most of the teachers did not seem concerned with aspects of confidentiality and anonymity at the outset of the research, this changed as the research progressed. The experience of reading what you have said, of knowing that what you have said may become part of a publicly available printed document was a sobering thought to some of these teachers as they read their transcripts. This leads us into the sphere of ethics.

Ethics

". . .although it is necessary to see from a situation what it is asking of us, this seeing does not mean that we perceive in the situation what is visible as such, but that we learn to see it as the situation of action and hence in the light of what is right. . . . The antithesis to the seeing of what is right is not error or deception, but blindness" (Gadamer, 1975, p. 287).

Gadamer also tells us that "Moral knowledge can never be knowable in advance. . ." (p. 286). If this is so, then in some sense a researcher always enters into a study with a sense of ethical blindness; not knowing in advance what to expect and therefore not knowing in advance the specific nature of right action in the study.

I would like to begin this section on ethics with a brief discussion of two ethical concerns that arose out of my work with the transcripts. As alluded to earlier, I had initially obtained the services of a qualified typist to do the transcriptions, thinking that was "the way it was done." However, a question from one of the teachers in the study showed this to be an example of Gadamer's notion of "ethical blindness" when in an off-hand comment she mentioned that she was glad that I was the only one hearing what she had said on the tapes. I was stunned. I was not the only one hearing the tapes; the typist was hearing them also. This caused me a great deal of concern, more so as I discussed this moral dilemma with some graduate student colleagues. I felt a distinct sense among the cohort of graduate students with whom I was studying that having research tapes transcribed was unquestioningly acceptable. It appeared that no thought was given to the ethical dimensions present in such an action; much as I too had given no thought to it prior to this teacher's comment.

Since this event happened very early on in the research, I decided upon an alternate course of action - one that I believed to be more ethical - for the duration of the research. I discussed the question of transcription with each of the participants, and asked for their permission to have someone else do the transcribing on occasion. I would do some and I would hire some of the work out. However, I also informed them that if, after any of our conversations, they felt uncomfortable having anyone other than me hear the tapes, they were to simply let me know and I would guarantee them that I would transcribe that particular tape personally. This seemed to satisfy my ethical questions, and it also seemed to work well for the participants. All of the participants gave their consent to have someone else do transcriptions, and on some occasions I was asked by particular teachers to do the transcribing of certain conversations myself, which I did.

In any research study such as this, there are ethical questions dealing with notions of informed consent, confidentiality and anonymity. The question of informed consent is most problematic in a qualitative research paradigms, especially when considering that the methodology is usually "in process" as the research progresses. The question thus arises: "How can either the researcher or the participants be fully informed about the nature and consequences of the research at the outset when to a large extent these are unknown at that time?" This is reminiscent of Gadamer's notion that "Moral knowledge can never be knowable in advance. . ." (1975, p. 286). Perhaps one way of approaching this question is to explore the degree of informed consent. Although we cannot know all that will arise in the study that may be cause for ethical concern prior to the commencement of the study, we can strive to be as informed as possible, and to continually inform the participants in our study throughout its progress. This is a process that is a continual part of the research, not a step taken at the outset.

Confidentiality of personal identity was aimed for throughout the study. Pseudonyms were used in two ways. The participants themselves were given pseudonyms at the outset of the study, and in the case of the "snowball sample" participant, when one person in the study referred to another person in the study, this individual was given yet another pseudonym to further protect her identity.

Site and contextual data were also disguised, as was data about their personal and family history. In the writing of this document, I often found myself in a struggle between the values of disclosure of information and the protection of the participants. When faced with such tensions, I consciously chose to retain the confidentiality of the participants over the disclosure of often irrelevant information.

At the outset of the study, the participants were informed of the purposes and procedures of the study as I understood them at the time. They were free at all times to ask any questions and to have access to all tapes and print data written about them. They were also free to withdraw from the study at any time, though none chose to do so.

Very early in the course of this study, I decided in consultation with my advisors to include an autobiographic section in this document. My thinking at the time was that if I was exploring the growth of other educators, I needed to come to a deeper understanding of my own. I proceeded to begin writing autobiographic entries in my research journal, and in asking questions of the participants about their growth as teachers, I struggled with the same questions myself.

However, as I near the end of this research, I have chosen not to include an extensive autobiographic section for ethical considerations. As I reviewed what I had written about my own life and my own growth as a teacher, I realized that unlike the participants in the study, I would have no pseudonym - I would not be anonymous. Therefore, when reading my own story - which was filled with people and places and events related to my own growth as an educator - I came to realize that these others in my life would be in jeopardy of exposure. Because the reader would know who I was, these others would be much more easily identifiable without a serious alteration of the data surrounding our experiences together, an alteration so severe as to render such data of little or no use. Therefore, many of the autobiographic pieces of this document shall remain in process within me.

I would like to state, however, that I found this process of autobiographic writing to be a most useful exercise. It helped me to become more aware of myself at a deeper level, and it disclosed previously hidden aspects of my educational practices, the beliefs that underlie those practices, as well as bringing to light how specific people and events in my own life have had an impact upon my educational practices and beliefs.

Writing, Data Circulation and Re-vision

It should be stressed at the outset of this section that it was not my intent to arrive at a consensual interpretation of the data in writing of this document. Rather, I searched for "many voices" - the teacher's, mine, ours, the external reader's, and all of these over time. It was neither my wish nor my intent to dissolve the individuality of each of the participants, including myself, in ". . .laboring for a collaboration of voices and the production of shared meaning" (Willinsky, 1989, p. 255).

In "Writing Culture", Clifford (1987) encourages avoidance of a "smoothed-over" text, and reminds us that we constantly construct ourselves through those whom we study. The "primary narrative problem" (Schafer, 1980, p. 53) is how to tell the "several histories" of each of the participants. In his discussions of narrativity, White (1980) adds to this the problem of the need for ". . .a principle for assigning importance or significance to events" (p. 14) that are related in a narrative.

One of the most difficult questions with which I struggled after the data had been collected was how to discover the stories contained therein; and once discovered, how to tell these stories. While Krall (1988) encourages us to continually reconsider what it is we think we know, when we reach a stage where we think we know something, White (1980) presents us with another problem, ". . .the problem of how to translate *knowing* into *telling* " (p. 5).

Having to deal with what at times seemed to be an overwhelming amount of data, I struggled with these questions. There was a period of time when I was so overwhelmed with the bulk of the data that I was hesitant to begin to work with it. Sensitive supervisors encouraged me at this stage to get into the data and to write the document "from the inside out," which is to say from the data outwards to the literature, methodology, and so forth. During this stage of the research process, I also had to struggle with my preconceptions about the nature and shape of "scholarly writing," and found - much to my satisfaction - that I was not required to write in the dry, detached fashion which I had initially envisaged.

Initially, I read each of the transcripts to get a general idea and feel for the contents. I would then re-read the transcript with a specific purpose in mind, for example, to identify all of the metaphors of growth that the teacher used, or to explore the stories of growth contained therein.

Next, I read the transcripts and used a "selective or highlighting approach" (van Manen, 1990, p. 94) to identify outstanding aspects of the transcripts. Highlighted sections were coded according to teachers, topics, metaphors of growth, and the particular people or experiences under discussion. Data categories were developed on large sheets of paper, and the relationships between categories was explored. Sometimes these categorizations were left intact, while at other times they were shifted about as my conceptions of them evolved throughout my readings and re-readings of the transcripts.

Each successive re-reading of the data brought about a re-writing of parts of this text. If we examine what it means to do a revision of one's writing, we see that what we are doing is participating in a "re-vision," meaning in one sense "to see again."

Each time I re-read any part of the data, I would see aspects that had been previously overlooked. This is in some ways a never-ending process; I could go back even now and reveal elements of the data that I have yet to discover.

I then wrote descriptive selections on my experiences with each of the participants. This was done from the perspective of attempting to weave together our conversations with my observations in a more narrative fashion. I found this "telling of the story" to be a most difficult and arduous task. Somehow, the words always seemed to fall short; I never really could convey all that I saw and felt of the experiences under discussion. Perhaps, as Haughey tells us, this is partially because "It is hard to be true to their stories because we are so bound up in constructing our own" (1990, p. 3).

As with the transcripts, the description of my work with each of the teachers was circulated to them for final additions, deletions or clarifications. Their reactions to this draft were for the most part very positive and heartening to me (See Appendix E).

Thematic interpretation followed, with a re-reading of the descriptions, the category charts, and much reflection. I found that the study never really left me, that ideas would continually "pop into my head." It was on occasions such as these that I thought of many of the ideas regarding the themes of the study.

Credibility

In addressing the question of the credibility of this research, there are two approaches that I wish to examine; internal credibility and external credibility.

Internal credibility asks the question: "To what extent do the persons represented in the stories herein find this representation to be credible?" As has been alluded to previously, the response that I received from the participants - who received all data written about them on an ongoing basis throughout the study - indicated to me that they found the data representation to be most credible (See Appendix E). However, there was one minor exception to this which I feel should be noted. One of the participants, whom I contacted several weeks after sending her a draft of the description of my observations and conversations, seemed somewhat ill at ease with the written piece. When I asked her why, she explained she felt that although it was in fact a very accurate representation of what we had discussed and what I had observed in her classroom, that it was incomplete.

I thought a great deal about her comments, and she is of course correct. In a sense, the story is always incomplete. My observations spanned only about ten hours of her class time. This "slice of time" approach, thought an effective use of my time as a researcher, is very limiting. There was a great deal that was missed, and were I to do this kind of study over again, I might perhaps decide to put a greater emphasis upon classroom observations.

Another aspect of internal credibility has to do with myself as the primary research instrument. I serve as the bridge between the teachers in this study and you, the reader. Although the participants found my descriptions and interpretations of their life world as teachers to be credible, you as the reader must also formulate some assessment of myself as a researcher, and thus affirm the degree of credibility which you will bestow upon this work.

In terms of the question of external credibility, this is much more problematic. Ultimately, this is not my question to answer, but yours as the reader. McCutcheon's (1981) four criteria "On the Interpretation of Classroom Observations" could be applied here to assist in the assessment of external credibility: "(1) whether the line of reasoning is sound, (2) whether sufficient evidence is presented in support of the interpretation, (3) whether the interpretation is in accord with what else in known about schooling, and (4) whether the interpretation promotes significant understanding" (p. 8). Connections to what the reader knows - or thinks he or she knows - about schools and teaching and life can be made, and the stronger such linkage is, the greater is the credibility of the data.

Krall (1990) tells the story of writing biographies on several former graduate students, and being asked the question, "But how do you know if these former students have told you the truth?" (p. 50). Her reply is enlightening. "The question baffled me since I assumed that the (questioner) knew that none of us tells the complete Truth, an ideal we strive for but find inaccessible in life's journey.

Furthermore in autobiography Truth hides from us: We do not reconstruct the past; we construct our present view of what we think went on back then. . . . We recreate ourselves" (p. 50).

Transferability

Guba and Lincoln (1982) in their description of the axioms of naturalistic research tell us that "Generalizations are impossible since phenomena are neither time - nor context - free. . ." (p. 238). They further comment that

> . . .statements cannot be made about human phenomena that are likely to be true for even substantial numbers of years. . . or for any substantial number of contexts. . . . Moreover, differences in times or contexts are as important to know about in making the judgement of transferability as are similarities; it is as important to know the ways in which fit does not occur as to know the ways in which fit does occur (1982, p. 241).

Addressing the question of "Learning From Interpretive Research," Haughey (1990) has this to say:

> We learn by absorbing and reflecting. Standing back and yet embracing, we ask ourselves, "What does this story tell me? In what ways does this person's experience expand, challenge, reflect my own thinking? What will I change to absorb this story, and make it part of my experience?" You too must construct a meaning from the narrative. You become the centre of the text--you displace the speaker (p. 41).

The goal of interpretive research is not prediction and control, but rather understanding. In learning about the life experiences of others, we can seek to know the multitude of meanings that particular experiences hold for them; and in disclosing this understanding of others, we discover and recreate ourselves in the process.

In reading a study such as this, it is appropriate to ask questions such as, "What does this study tell me about my life and my work as an educator? What can I learn about myself from the stories of these teachers? What is here that speaks to me?"

One of the most appealing aspects of interpretive research is its inherent longevity. There is a cliche which states that there are really only a few human stories, and these simply get repeated over and over again throughout history. However simplistic such a conception may be, there is some small degree of truth to it. We are all humans, and thus have the opportunity to make personal meaning from the stories of others like us.

When Christ gave the Sermon on the Mount, he was speaking directly to you and to me. When Kushner (1981) speaks of the death of his son, or when Viorst (1986) writes about the human experiences of growing through "Necessary Losses," in some sense they too are speaking directly to you and to me. In directing themselves to questions of what it means to be human, to interact with other people and to grow, these authors have spoken words that have the possibility of personal meaning for us too. In a similar fashion, when a teacher reads the stories presented herein, they too have the opportunity to make personal meaning for themselves from this text; to transfer some of what is contained herein to their own lives; to have the stories "expand, challenge and reflect" on their own lives.

Concluding Remarks

In coming to our questions, and in determining the methodology which we will use in the exploration of our questions, we come to understand how we ourselves make sense of our world. Thus, our question and our methodology tell us as much - perhaps more - about ourselves as they do about the world with which we are engaged. In this sense, I have come to understand research as being in some ways autobiographical, as much an exploration of what is "inside" as it is of what is "out there."

Some may look at this work and declare it to be too uncritical, too superficial. To this I reply a resounding, "Yes!" There are limitless possibilities open to a researcher in terms of how she or he will approach, analyze and interpret the research itself. How we ultimately choose to do this can tell us much about ourselves. At times, I put on my "critical hat," and when I did so I could find numerous aspects of these teacher's stories to be critical of. However, each time I did this, I felt ill at ease. Something unnamed deep within me told me this was wrong. At the time, I called this a "violation" of my relationship with the teachers, but did not quite understand it. However, near the conclusion of this research I read something that quite literally gave me the words to describe what I had been feeling inside, and for this I am deeply grateful to Flo Krall (1990) whom I now wish to quote at length.

> I do not believe any of us, myself included as I have attempted to probe my own motives and original assumptions and have probably covered up more than I have revealed, has told the whole truth; in fact, to get at the truth was not my motive in this project. Neither was my intent in interpreting the stories to probe deeply into concealments nor to read between the lines and deconstruct the texts, to play with the stories like a cat with a mouse until all life was drained away. I am incapable of such analysis. Instead I attempted to celebrate commonalities at the same time creating some tension and openings for participants, and readers, who now become the ear and reconstruct yet another life story. We write for others who read and listen to us but we also write for ourselves, and listen to ourselves. In the end then I admit to an intentionally surface interpretation that reveals beautiful contours but that refused to stripmine the stories to their underlying structures. The beauty of the natural world rests on the premise of letting being be. What good is inquiry if we destroy the thing we love/study? (pp. 50-51).

Goodson and Walker (1988) say much the same thing, only with different metaphors. ". . .we contend that the people who are researched are more important than any detached analysis of their actions ('The people who sing the songs are more important than the songs themselves')" (p. 112). There were times throughout this research when I must admit to losing sight of what was important, though my inner voice kept pulling me back. The teachers being researched ***are*** more important than the research; the singer ***is*** more important than the song.

Chapter Four

Meanings of Teacher Growth

This chapter both describes and interprets my work with these teachers. For each of the participants, the chapter is divided into two sections: "Observations and Conversations," which is primarily of a descriptive nature, and "For This Teacher, Growth Means. . ." which is of a more interpretive tone. However, I wish to stress that description and interpretation are not viewed here as being exclusive categories, and that elements of both description and interpretation are to be found throughout the chapter in all sections.

Anna

Observations and Conversations

Several years ago I had the experience of teaching with Anna. While we were on the same staff together, I had the opportunity to see her teach on several occasions as part of a staff development project with which we were both involved. It was because of this experience that I invited Anna to participate in this study. I was impressed with both her knowledge of the curriculum and her ways of working with young children. I had found her classes to be exciting and highly energetic, with children actively engaged in a wide variety of learning experiences. I believed that Anna would have much to offer in terms of gaining some insights into how a younger person who was closer to the beginning of her career perceives her growth as a teacher. This belief was to be born out in my work with Anna.

We had four conversations between November of 1989 and May of 1990 (see Appendix A). In addition, I observed her teaching throughout the study in order to gain a more current understanding of her classroom practices, and to use these observations as a source questions about Anna's personal pedagogy.

All of our research conversations took place at Anna's school, at times in an available office, but mostly in her classroom at the end of the day. I found her classroom to have a very conducive atmosphere for our research conversations. It was warm and inviting, had much of Anna within it, and it seemed to stimulate recall about events of the day that were under discussion.

Our conversations dealt with a multitude of topics. Although each conversation was free to broach new subjects, often topics that had been discussed in previous conversations arose once again, only now such topics would be discussed from a different perspective or at a more fundamental level. I also found throughout an evolution toward the personal. Initial conversations dealt mainly with professional matters. As further conversations took place, as observations occurred, and as our relationship developed, more and more of the personal began to appear in our conversations. This I took to be one sign of an increase in the degree of trust that was developing between us.

As I drove the familiar route to Anna's school one winter morning to conduct my first observation, I thought about her and some of the things she had told me during our earlier conversations. I was finding myself looking at Anna, her beliefs, attitudes, values and her teaching in different ways than I ever had before. Conducting research of this nature had brought me to realize that although I had worked closely with Anna for some years, I had not really known much about her at all. During our first two conversations, I found out more about Anna and her life than I had in all of the years we had worked together. I had known that Anna was single, had never been married, had no children and was currently living with her parents and teaching grade one. However, beyond that, I really didn't know much about her at all.

Anna was in her late twenties, tall, dark, and slim. Although somewhat shy with colleagues and quiet in the staff room, she blossomed in the classroom. Around children, and in the presence of a few trusted colleagues, Anna was more likely to display other facets of her personality. She could be very lively and animated, with a sharp sense of humor and a quick and ready laugh.

During our first conversation, I discovered that Anna is a first generation Canadian, her parents having come here from Europe. Neither of her parents, whom she describes as being ". . .kind of over protective" (A-1-3) went beyond elementary school in their formal education. Anna sees her mother as being of tremendous assistance in her growth, both when Anna was a child and now as an adult: ". .

.she's (her mother) always there, the support, the encouragement. . . whatever we do or decide, she is behind us a hundred percent. . ." (A-1-5). "She takes a real interest in what we're doing. She'll ask questions, even now when I come home from school. She'll ask how are the kids today, and what are they doing in school? She's always asking about it. Even if you're having a problem. . . she just talks to us, more like a friend than a mom" (A-1-6). Anna describes her father as ". . .being there in the background. . . we were never sure what he was thinking" (A-1-6).

The eldest child of a small family, Anna was the first person in her family to obtain a university degree. She began her teaching career by substitute teaching for an extended period of time, and has spent the last few years in a number of elementary schools where she had taught in both primary and upper elementary. Throughout her career, Anna has served on a number of professional specialist councils as well as being involved in some community service work in the field of pre-school child care. Recently she became involved in her first major curriculum project that is intended for an audience outside her own classroom.

Being familiar with the school, I went directly to Anna's classroom, and met her outside the door. It felt odd to be in this school and not to have a class of my own. I chatted briefly with some of the other staff, and shortly thereafter the children began to enter the school. Anna greeted them at the door as they entered the room. I took a place at the rear of the room, and prepared myself for a day of observation.

As the children settled in and prepared for the mornings work, I took the opportunity to have a closer look at Anna's room. The first thing I noticed were the colors. Although the room itself had walls composed of dull wood panelling and faded green paint, Anna had so many bright and colorful visual displays throughout the room that one had to look closely to even see the walls. Every bulletin board - and there were several - was covered with brightly colored roll paper, and surrounded by commercially produced borders. The displays on these boards varied, there was some student work and some professionally produced educational materials. However, the majority of the display material seemed to be teacher made. Throughout the room, on the bulletin boards and on the walls, was a plethora of this teacher made display material.

The student's desks were organized into seven short rows. At the back of the room in one corner was a carpet. This area was bordered by bulletin boards and a cupboard. On one of these bulletin boards was a "Days of the Week" rhyme, a "Weather Song," and a large calendar. On the carpet was a small table covered with books, one chair, some large colored pillows and several "Big Books." At the other rear corner of the room was a small alcove which housed several chairs, a variety of teaching materials, a small table, and a rolling book display. Along the far side of the room ran a row of windows, and on the wall above these windows two rows of tack strip held a variety of pictures, posters, and poems. Some of these appeared to have been used as part of a lesson, and had later been put up for display.

At the front corner of the room was Anna's desk. On it was a desk calendar, a student reader, an office tray, coffee cup, two mugs filled with assorted felt pens, and an open plan book. All of these materials were very tidy and organized. The sense of organization and order conveyed by the top of Anna's desk was in stark contrast to the top of the filing cabinet which was located beside it. On top of the filing cabinet, scattered about in no apparent order, were several books, a large binder, an old chocolate box, and several children's toys. I smiled as I looked at these toys, assuming they had been confiscated from some child who simply just couldn't wait until recess to begin playing. Across the front of the room ran a long chalk board. It was barely discernable, as it was covered with wall charts, a large pocket chart, white static paper, and some posters. Along the top of this board were large colorful letters of the vowels, while underneath the board were pictures of animals holding up different geometric shapes.

Morning announcements came on, and the children talked quietly in their desks while the principal spoke. However, when a student came on the intercom to read a story, Anna told the class to listen carefully. When the announcements were completed, Anna had the children stand and say the Our Father. Along with saying the words, the children mimed the actions to go with the words. Anna tells me that she got this idea of having the children mime the words from the religion curriculum, and that she finds it helps them to remember the words to the prayers.

Next Anna had the class move to the carpet area, where most mornings they would recite the days of the week, the day of the month, and sing a weather song. I noticed that when she asks the class questions, at times she asks the children to raise their hands to indicate they want to answer, while at other times she tells them "No hands!" and simply chooses the students herself. I inquired why she alternates between having the students volunteer answers and at other times simply chooses them.

A: It depends a lot on what kind of a mood the kids are in. If they're squirrely I'll say no hands, because I don't think they can sit with their hands up without poking somebody. . . and because they figure "Oh that person's got their hand up so I don't have to pay attention, I can bother somebody or do whatever." A lot of the no hands stuff is mostly at the carpet because that's where they're sitting close to each other. At their desks we do no hands sometime. I feel sometimes you can tell which kids really don't know what's what. . . they're just sitting there scared that they're going to get embarrassed or whatever if they don't know the answer. . .

D: So you're searching for an opportunity to give the kids some success?

A: Yes (A-3-8).

After the singing has concluded, Anna asks different students to come to the front of the group for "show and tell." One girl talks about her toy pony, while another shows a book she has created about her Baptism.

D: . . .Can you tell me a bit about the show and tell? Why you do that?

A: The biggest thing I think is getting them comfortable talking in front of the group and also to work on verbal skills because they don't get much of a chance to talk to the whole group. If you answer questions it's usually a two second answer like a number or a yes or a no. . . . It's. . . a real good thing for their self esteem. They get to bring their toy or whatever and talk about it and feel really good. They feel so important because they get to go up there and say, "Do you have any questions?" It also teaches them question(ing) skills because at the beginning of the year the kids would put up their hand

and go "That's nice." And I'd say to them, "That's not a question, you have to ask." So we went through this whole thing the first month talking about what questions are, what's the difference between a question and just telling somebody something. . . . Those are the two biggest things, the self-esteem thing and the verbal (A-3-8).

One student, Mickey, is disruptive during much of the activities in the carpet corner. Anna tells him "Mickey, you can go to your desk please!" (observation notes, February 28, 1990, 9:05 AM, p. 2). She addresses another student, and quickly sees that Mickey has not complied with her request. "Mickey, what did I ask you to do?" finally brings about some movement. Mickey slowly moves to the edge of the carpet, then over to his desk. He talks aloud the entire time he is at his desk, to no one in particular. Anna tells me that Mickey is not fitting in well with the rest of the class. "I remember one day in particular. . . . I sat with him (Mickey) for about ten minutes and talked about why the kids don't want to work with him and what he can do to make it different so he'll have friends and he'll have people who will want to work with him. . . he's come a long way. I'm not expecting miracles. . . but I hope that with having him next year that he'll sort of be into this a little bit more. . ." (A-3-11). I sense that Mickey will be one of Anna's greatest challenges. She intends to retain him in her class and to work with him once again next year. I admire her tenacity and the sense of hopefulness she has towards him.

As the class moves back to their desks, Anna has them begin an exercise in their phonics workbooks. There is a lot of student chatter, and Anna walks over to the light switch and flicks the lights on and off. The children become more quiet, and she tells them to raise their hands if they would like her to look at their work. As Anna begins to move systematically up and down the rows checking the student's work, she does not notice some students with their hands up. After a short wait, these two girls simply get up and follow Anna up and down the rows until they get her attention. She deals with their concerns and goes back to checking the workbooks. She moves around the room, sometimes going to students who have their hands up, other times simply stopping to examine a students work and to talk to them. At times, this talk deals with a student's problems, at other times it is encouraging phrases such as "Nice remembering," while at other times it is in the form of an inquiry as to how the student is progressing on the assigned work.

As the students are working at their desks for an extended period of time and Anna is walking around the room giving help where it is requested, I take the opportunity to take photographs of the room and the children as they work.

The noise level is rising, and Anna says to the class: "Row one, remember the rules please!" (observation notes, February 28, 1990, 9:35 AM, p. 5). The entire class becomes more quiet. Anna says that during her first year of teaching, ". . .I had rules to death. There was a chart of rules for everything" (A-4-7). According to her, the biggest problem that she had as a beginning teacher was classroom management, partially because she was assigned to a difficult class, and partly because ". . .when you come out of university, you have no clue what to do" (A-4-7). She dealt with this problem through doing some professional reading, but primarily by asking other teachers how they handled some of the problems that she was experiencing. Initially, seeking help from other teachers did not come easily for Anna. ". . .first you feel like Joe Idiot. They think you come out of university you should know what the heck you're doing. . . .the first time I admit it was hard, because you think: 'Oh brother, do I ever feel incompetent.' But after that it was OK because you build up a rapport and a relationship with these people. You just find yourself talking about these things, like at recess or whatever too. So it comes out of informal conversation, that sort of thing" (A-4-8).

Anna sees her classroom management now as being much more refined. She deals with problems as they arise, and has experienced some significant successes in dealing with difficult classes and difficult students. These experiences have given her confidence in her abilities to deal with such instances now, and in the future. She described her classroom as fairly relaxed, and told me that she doesn't mind a fair amount of noise from the students, provided that it is "working noise."

Anna is ready to move to another lesson, and handles transition by telling the "rows" to get ready. "Ready 1,2,3. . . . I only see rows 1 and 2 that are ready. . . . Boys and girls, give me five" (observation notes, February 28, 1990, 9:40 AM, p. 5). "Give me five" is a cue for the students to do five things, eyes front, feet on floor, hands on desks, sit quietly, and to be listening to the teacher. Most of the class follow these instructions, and Anna proceeds to begin her math lesson.

Anna writes the number 21 on a small slate, holds it up and asks the students what comes next. "Be thinking in your head what comes next" she tells them (observation notes, February 28, 1990, 9:42 AM, p. 5). Anna chooses a student, who writes "22" on the board. This process continues, with Anna changing from what comes next to what comes before. "Let's try no hands now" she tells the class. When Mickey shouts out an answer, she says to him "It's not very nice of you to shout out the answer Mickey." After introducing the concepts of before and after numbers, Anna distributes math work books to each of the children, and gives them an assignment in which they will be working with these concepts.

She wanders over to the back of the room where I am observing, and tells me that the class is being "good" today compared to yesterday. When I ask her what they are normally like, she describes them as ". . .up and down, like phases of the moon" (observation notes, February 28, 1990, p. 6). Later that same morning, she also described the class as "hyper, off the wall, active, immature, and academically high."

The tone in the classroom is much quieter now as most of the children are busy working on the math assignment. Anna walks throughout the room offering help. I notice some children getting up and going over to other student's desks. I listen to these conversations, and I hear the children talking about the math assignment. These children need some help, and they seem either unwilling to wait for the teacher; or perhaps find the help of another student to be sufficiently effective and much more readily available. In the small storage area behind me I hear a noise, and turn to discover three boys have relocated there. One is reading to another, while the third boy is quietly working on his math. In Anna's room children seem to have a freedom of movement, and are apparently free to move throughout the room to work provided they are not disturbing other children or their teacher. I also notice the students using the pencil sharpener when they need to do so, without checking with Anna. I asked Anna about what kinds of decisions she allows the children themselves to make. She informs me that after the students have completed their work, they can decide between ". . .going to a centre, going to get books, pencil sharpening. . ." (A-3-9).

She says she allows the children themselves to make these kinds of day to day operational decisions because it helps with the flow of the classroom and saves her from continually being interrupted with these kinds of questions.

After recess, Anna reads the children a story in the carpet corner. Two walkie talkies are confiscated from a student, and are placed in the collection of toys on top of Anna's filing cabinet. After the story the children simply get up and wander back to their desks with no cue from Anna. I assume that this is a part of their normal routine from the way it occurs so spontaneously.

It is now library time, a daily ritual in Anna's room. Those students with books to return wander out of the classroom to the library, while others get books from the story corner or the book display and move to various places throughout the room to read. Some read by themselves, some gather in small groups and read to one another.

After library period, Anna reads a poem to the class. First, she reads it aloud herself to the group in a very animated way with a great deal of body language and expression in her voice. Next, she asks the children to help her, and they all read it aloud together. This is followed by a third reading in which Anna asks the children to read the poem by themselves. Anna then has the students organize themselves into groups of two by hair color. She helps those who are unable to complete this task on their own, and these various pairs of students move throughout the room and take turns reading the poem to one another. Two boys find a cozy space under a small table, crawl beneath it, and begin to read to each other. In Anna's class, interaction between students is not simply tolerated, it is viewed as an integral part of her teaching strategies, so much so that she builds such interaction into her daily planning.

After a brief period of time, the children line up and leave the classroom to go to the school library for an Ash Wednesday celebration.

When I next visited Anna's class, one of the first things I noticed when I walked into the room was that the arrangement of the desks had been changed from rows to a double horse shoe. When I asked Anna about this change, she informed me that she had

A: . . .gone through a few different seating plans this year. I started the year in partners because in the beginning of the year. . . they don't know what the heck is going on. So I had them in partners and I thought they can help each other out. Then it got to the point where a lot of them couldn't work with anybody beside them. . . .they'd hug each other and (bother each other). So then I moved them into rows. And then we went from rows to groups of four and those groups of four were a nightmare so I moved them back into rows.

D: What happened in the groups of four?

A: Oh fighting, sqwabbling, hair pulling and poking with pencils and copying, you name it, everything happened. It was the worst thing. . . . So I moved them back into rows and it was really good because they're forced to look to the front. Then I got real tired of the rows. It looks so military (laughs). So I thought I'll do something different. . .

D: And how does this arrangement work? (This refers to Anna's current arrangement of the desks, which has the students in seven rows of three or four desks).

A: Works pretty good because there's nobody behind them so they can't turn around and if they're out of their desks I can tell right away. They are forced to look at the front. . . .there's a lot more talking this way and it's noisier and that sort of thing. Noise isn't a really big thing with me though. . . .I'm not real picky if it gets a little bit loud as long as they're being productive. If it's not, then that bugs me. This is nice too because they get to sit beside people and share and that sort of thing (A-3-11).

Anna not only works to build student to student interaction into her teaching strategies, but she also experiments with alternative desk placements to facilitate such interactions.

Several times that morning I overheard Anna talk to some of the students about their lives outside of school. She displayed an extensive working knowledge about these children's homes and families. I asked her if this was important to her. Her reply was most emphatic.

A: Oh God yea! Oh yea! Definitely! . . .Just about anything that's going on at home affects them at school. . . . It shows up right away. If they're having problems at home you can tell. It shows up at school and if they're having problems then I'd like to know because then it could be kind of rough on them if I come down hard on the poor kid and there's things going on at home. At least it helps to have a little bit better understanding of why they are the way they are. . .

D: How do you go about finding out then about the child's life outside the school?

A: . . .I ask them a lot of times about things. And things just come up. The nice thing about little kids and the parents would probably die but they tell you everything, you don't even have to ask a lot of times, they just come out and tell you if things are going on. . . . They just think that whatever goes on at home is public knowledge. . . (A-3-12).

Anna moves the group to the carpet corner, and begins to lead them in a song. Some students at the back of the group are not participating, and she says "We need your voices, please boys!" (observation notes, May 5, 1990, 8:55 AM, p. 2).

Later that morning during math class, Anna is at the front of the room writing addition problems on a slate. She writes down 23 + 41, and asks who would like to come up to the front and write down the answer. She asks Mickey quietly if he would like to come up and try. He thinks about her request and the addition question, and then declines. Anna told me that she likes to give children the opportunity to decline to do things in front of the class if they are unsure of themselves in order to save them from embarrassment. She tells me quietly that Mickey is now on ritalin, and that his behavior and involvement in the class has improved substantially. She then goes on to tell me about another child with lice, a mom who has just come back from the WIN (Women in Need) House for physically abused women, and an alleged sexual abuse situation involving a student in her room. Anna is well informed about her student's lives outside of school, and she uses this information in making teaching decisions. However, some of this information is unpleasant, and some is outright tragic.

After recess, the children once again gather at the carpet corner for a story, and once again they are quiet and attentive as Anna reads to them. She asks them questions as she reads the story, and most of them seem able to respond. The children spend the next half hour working on a puppet story in small groups. I notice that the task given to each of the groups is somewhat different. Anna explains to me that she has structured the groups and has adjusted both the tasks and teaching methods to the ability level of the group. Anna removes one young boy from the class on a discipline matter, so I assist with her group in telling the puppet story.

The afternoon begins by Anna having the entire class form a human chain, with her in the lead. She meanders the children up and down the rows, eventually leading them to the carpet area, where she tells them they are going to do some deep breathing relaxation exercises. She told me that the children really enjoy this, it relaxes them after the lunch hour, and the idea initially came from a religion exercise dealing with the breath of life. Anna described it as a ". . .spiritual kind of thing" (A-3-16).

Anna notices that one of the boys, Jack, is crying. She stops her lesson and asks why, to be told that "Mickey laughed at me." Anna uses this to talk to the children about not hurting other people's feelings, and has Mickey "fix things up" with Jack (observation notes, May 5, 1990, 12:50 PM, P. 6). As I observe this event, which takes considerable time and seems to be of importance to Anna, I think about how it relates to the various notions of curriculum, and the substantial differences between curriculum as prescribed, curriculum as planned, and curriculum as lived.

Anna moves into a religion lesson in which students are placed in groups of four and given a cooperative task to complete. As the groups of children settle throughout the room and begin to work on this assignment, Anna comes over to me and tells me how the "good kids" get lost in the schuffle of "those six boys" (observation notes, May 5, 1990, 1:00 PM, P. 7). I asked her during a later conversation about her views of boys and girls at the grade one level.

A: They shouldn't be in grade one. . . . They are not ready for school.

D: Boys in general at that age?

A: Boys in general should not be in grade one. . . . I don't think boys should start grade one until they're seven. This is only my second year (teaching grade one) but. . . . The boys come into grade one and they are really immature. Overall they don't do as well as the girls.

D: In what respect?

A: Academically. They don't do very well and a lot of them are not very good socially. A lot of them don't have very good social skills and I don't know if that's just the area or those particular families or whether it's boys in general. That's the impression I've gotten.

D: And what are the girls like?

A: The girls, with the exception of one in here, most of them are not too bad. There's a couple of them that are kind of immature but on the whole they tend to take a lot more care with their work, they care more about school, they do a lot better and they are a lot better most of the time. They're a lot better with getting along with each other and helping each other. You don't hear the fights that the boys are always in. The girls fight of course, there's never a day something doesn't happen but with the boys it's more of the physical kind of stuff. With the girls it's the words. "She says she doesn't like me," that kind of stuff (A-3-14-15).

When the children have completed the posters they were working on, Anna holds them up for all of the class to see, and compliments those groups that worked well together. The posters are shown to the class, and Anna tells the students that she will be hanging them on the hall walls outside the classroom for the parents to look at. In Anna's class, there is an audience for some of the work that extends beyond Anna herself.

The afternoon class ends with a music lesson. Anna lets the children choose songs from a children's record, and they all sing along together. Parents, grandparents, and older brothers and sisters await the children in the hall outside of the room. Anna says goodbye to the children as they leave, talks briefly to some of the adults as they wait for the children to get dressed to go home, and then we go back into the classroom to begin another taped research conversation.

In addition to questions that arose as a direct result of my observations, the conversations that I had with Anna covered numerous topics dealing with her personal life and her educational experiences that she felt had an impact upon her growth as a teacher. Anna and I had our first research conversation in November of 1989, three months after her summer holidays. She had spent most of the summer travelling around Europe, and had spent several weeks in her parent's country of origin. She told me that this had been a growth experience for her for several reasons. ". . .whenever I travel. . . it kind of opens your eyes a little bit, it makes you more independent. I think it was a really good experience. I came home with sort of a new attitude. . . and feeling about people around the world and Canadians in general. It was really neat, the comparisons between the people there and the people here. I think I came home and can understand a little bit more, for example why my parents and relatives, or people that came from Europe are the way they are" (A-1-1).

Other topics of conversation went back as far as Anna's childhood. Anna has very vivid recollections of her experiences as a student in elementary schools, memories which evoke mixed emotions in her. ". . .I remember the first three years of school - I really liked school, but when I think back now to the way the teachers did things and some things that they said stick out in my mind that weren't. . . . I don't remember school being very fun the first few years at all" (A-4-4). She relates an incident in which she was screamed at by a teacher for what seemed to her to be an innocent and insignificant error in math as being an example of teacher's attitudes towards students in her early years in elementary school. ". . .that's the kind of impression I have of the first three years of school. The way it was was: "You do it my way or no way!" Sometimes I think I don't know what these people were doing teaching. They didn't have the personality either. They weren't very personable, they were kind of cold" (A-4-4). She describes her elementary schooling as "dull," "strict," "formal," and filled with "desk work all the time" (A-4-3).

However, in her upper elementary years, things began to change. Anna had a grade five teacher, Mrs. Calaway, whom she remembers with obvious fondness. She describes her grade five year in great detail, remembering a vast array of projects, plays, group work, reports and presentations. She recalls Mrs. Calaway as being patient, nice, helpful and easy going, yet very able to let students know where they stood, really positive, and "just fun." "I really really liked her" (A-4-1) says Anna, expressing a great deal of feeling for her former teacher to this day. As I observed Anna teach, as I worked with her, I saw a very conscious effort on her part to integrate many of these same qualities into her own teaching and into her own relationships with children that Mrs. Calaway once had with her.

In recalling her early years in school and the negative feelings that she has of them, Anna believes they were in some sense a learning experience for her as a future teacher. "I want to make sure that it's not like that for them (her own students today)" (A-4-4).

Anna describes her high school experience as ". . .sort of vegetation, memorization, spit it out" (A-2-3). It was at this time that Anna's mother obtained for her a part time job, first in a clothing store stock room, then in sales. Anna now sees this as being an important growth experience for her "because up until that, and still, I am still basically shy, but up until that point I wouldn't have even had the guts to look an adult in the eye" (A-1-1). However, through her part time job in sales, she gained greater confidence in her own abilities to deal with people.

University helped Anna grow in many ways besides learning about teaching. She was only seventeen when she began work on her teaching degree, and describes herself as being "naive" and "green," and her first year of undergraduate studies as a "nightmare." However, in retrospect she now sees her university experiences bringing about a tremendous increase in her ability to be more personally responsible, increasing her social skills with other people, and enabling her to become more self-confident and more outgoing, all characteristics which she considers to be desirable. She also recollects university as being much different from her high school experiences, because ". . .when it came time when you took classes where they actually made you think for yourself, it was a switch. Or do things like write essays and state your opinion, and back them up" (A-2-3). For Anna, "being forced to think for yourself," in many ways for the first time with such rigor, was a growth experience because for her growth and learning are synonymous.

Anna has relationships with two other women whom she describes as "my closest friends" (A-1-6), Olive and Sarah, both of whom she met in high school. She sees these friendships as helping her grow because ". . .I was really shy before, and still am, but they always sort of bring me out, from that side of me out that I don't tend to show to everybody" (A-1-6). Olive is described as being optimistic, positive, someone who always reminds Anna of the good things. Such a view ". . .sometimes makes me stop and think" (A-2-3). Sarah is seen as being energetic, outgoing and friendly, a person who not only encourages and supports Anna, but one who continually prompts Anna to consider trying additional goals such as getting her master's degree. Anna sees herself growing from her friendship with these two women for essentially the same reason in both cases. Both Olive and Sarah support her as she is, but both of them also show her other facets of herself, make her think and see things in different ways, and encourage her to become more than she currently is.

After graduating from university, Anna spent the first part of her career substitute teaching. Although we had not discussed this aspect of her career initially, it was during our third conversation that I inadvertently stumbled onto the impact of this experience upon Anna's current practice. I was questioning her as to why it was that she often used songs and singing in her teaching. She replied that she had seen the idea used by another teacher while "subbing" several years ago, that it was a part of the lesson plan that the teacher had left for her to follow. Concluding from the reaction of the children that this was a most effective teaching technique, Anna incorporated it into her own practices when she had a class of her own. This process of learning and growing as a teacher from her impressions of how things actually "work" with her students continues to be a characteristic of Anna's growth as a teacher to this day.

Later, we discussed her utilization of themes in her teaching practice, and she remembered where she had first been exposed to the idea. Once again, it was during her experiences as a substitute teacher.

A: . . .St. Christopher (refers to a school), the way they had all the centres set up in the themes. . . . It seemed to work really well even when I was subbing, and as a sub it's hard to go in somebody's routines, going to centres, things like that because everybody has their own way of doing things. It seemed to work pretty well. . . that's one thing subbing is good for was seeing all these ideas.

D: You never talked about that before. . . about subbing as a professional experience.

A: . . .I told Nellie (another teacher), "You learn a lot when you sub." A lot of times you have to go in there and be prepared. There's no lesson plans. What are you going to do? You don't know the kids, you don't know what they've done and it's kind of like maintain order and figure out where you're going and it was really good in that way. It taught you a lot of management skills ~~and~~ things like that. The one thing too is I went around with a little note book and I took notes about the things I would see in people's classrooms, the way they had seating plans, or organized things, or the calendar thing, songs, just little ideas that I liked. I'd write them down and it sure helped.

D: You kept kind of a log?

A: Yes. I have it - want to see it? It's not all of it because I've got bits and scraps of paper.

D: Yes. And you keep it on your desk?

A: Yes, sometimes I'll go look in there for something. . . . I look back at it sometimes if I need, or if I'm thinking about something I'll remember that I'd seen something somewhere then I'll look back (A-3-15-16).

My own restricted image of substitute teaching was being expanded. Although I had never personally substitute taught, throughout my career I had come to develop an attitude toward substitute teaching as being something one did until you could get a job being a "real teacher." Substitute teachers were not real teachers; they simply took the place of the real teacher until the real teacher could return. Yet Anna had taken her experiences as a substitute teacher and used them to develop herself as an educator. To this day, she keeps her substitute teaching note book on her desk, a book filled with "good" teaching ideas that she gathered while substitute teaching. And these ideas do not simply remain in her book, but rather they can be seen as part of her lived classroom life.

After her stint as a substitute teacher, Anna obtained a temporary contract for her first full year placement. She describes this first year of full time teaching as ". . .one of the worst years of my life, but it was also the best in terms of what I learned" (A-1-2). She relates that she was given a very difficult class filled with behavior problems, low achievers, and that support and guidance from the principal were non-existent. "I felt like I was really on my own and I was so new I didn't know what I was doing and in that way if it wasn't for the support of the other staff I would not have made it through the year" (A-1-2).

Two teachers stand out as being most noteworthy in helping Anna to "make it through" that first year. One was Vivian, the early childhood teacher at the school, who had taught many of Anna's students previously and thus had some insights into what Anna was facing. Perhaps due to this insight, perhaps simply due to her own supportive nature, Vivian extended a helping hand to Anna.

A: I just asked her (Vivian) one day for something, because she said to me all the time "If you need anything come and ask me." One day I asked her for some materials and she would start asking me if I wanted to do things like pair the grade two's with the kindergarten and things like that. That's kind of how it got started. And then she knew what they (Anna's class) were really like. I've talked to her about this since, obviously, and she says to me that: "I could tell that you were having a hard time with them. . . . " She tried to do what she could without interfering.

D: So she kind of sought you out, made it easy for you?

A: Yes, she made it easy for me to go for help or to ask for things (A-1-3).

Anna went on to describe how Vivian had "brought her along" as a teacher in many ways. Because she had taught many of these same children and knew these children and their families, Vivian gave Anna valuable suggestions about things that had worked for her when she had taught these same children, and also background information about their families and tips on how to work with their parents. Up until this point, the relationship between Anna and Vivian had been professional and school centred. Then, one day Vivian phoned Anna

> . . .out of the blue to go to the hockey game. And so we went to the hockey game and ended up talking and talking and found out we have a lot of things in common, and that's kind of where it started. And then she asked me to join the day care board because they needed board members. . . . So she got me to join that and then later in that year, that's when she put my name in for nomination for secretary for the (specialist council). So she was doing all these things. . . . So that way, professionally, she really helped me with those two things
> (A-1-3-4).

Although they have not worked together on the same staff for several years, Anna and Vivian have a friendship that they keep to this day. Of all her friends and colleagues, Anna describes Vivian as ". . .the one who challenges me the most" (A-2-4). She sees Vivian as supportive and encouraging. However, there is also an element of Vivian that is unwilling to simply accept Anna for the teacher that she is now. She continually challenges Anna with new ideas, asks her to think about alternate perspectives, and gives her articles and books that she feel may be useful. Anna describes Vivian as ". . .always kind of pushing. . . to be the best you can" (A-2-5).

The other teacher whom Anna describes as having a positive impact upon her development as a teacher that first year is Jackie. The class that Anna had was "so bad" that another teacher was hired to enable the class to be divided into two groups in the mornings. Jackie was that teacher. Since both she and Anna taught the same children, and given the opportunity that the same preparation periods offered for conversation, Anna found that she and Jackie spent a great deal of time discussing their class. Anna describes Jackie as being ". . .wonderful, because she had the greatest sense of humor, and helped me through that way" (A-1-3). She also helped Anna to learn to relax under stressful conditions. ". . .I just took everything so seriously. She would see the funny side of things, and because we had the same kids it really helped to have someone to share that with, because you're in your room alone, no one sees what goes on, what kids are really like. Sometimes they don't always believe you" (A-1-4).

Jackie was several years older than Anna, had taught then left teaching to raise a family, and was now just returning to the profession. I asked Anna if her conversations and work with Jackie were viewed by her as being involved in a mentor relationship, but she felt that her relationship with Jackie was more of a "mutual sharing" (A-4-8), two teachers both struggling in a similar circumstance, trying to help both one another and themselves.

It was at her present school that Anna first met Nellie, who taught the grade two class in the next room. Anna describes her work and her relationship with Nellie as being one of her most important professional growth experiences. When I asked her how she developed from her work with Nellie, Anna replied:

> Just our everyday kind of thing, putting our kids together for activities and that. I learned a lot of things from Nellie. She's really super, super organized. . . . The way she handled the kids. It's nice to be able to watch other people. When you're doing things like that, you could kind of step back a little bit and watch the kids because you don't get to do that. . . . It's just kind of different because you never get to see the other side of it. You're always the one doing all the explaining and then there's someone there you don't have to worry that if you were to go to the back for a few minutes and just watch what's going on that they're not going to be all over the place (A-3-6-7).

Besides learning from watching Nellie teach and being able to observe her own students more closely when they combined their classes, Anna felt that the process was good for their students as well, with the older ones teaching the younger ones and giving the younger students a one-on-one opportunity for interaction. It also provided Nellie and herself with an opportunity to share ideas in practice, that is, to try and implement their teaching ideas together and to reflect upon how the ideas were working both during and after these classes.

For Anna, some teaching colleagues became teaching friends. These were more than simply social friendships. These were also professional development relationships characterized by a genuine concern and caring for one another. Growth as educators took place in an atmosphere of trust where Anna could dare to expose her teaching practices as they really were, and know that the assistance offered would take the form of a mutual sharing and exploration rather than a judgement. For Anna and her teaching colleague friends, professional development seems to take place not so much when one teacher "leads" the other, but rather when two teachers walk side by side.

Having taught at three different schools up to this point in her career, Anna has experienced three teacher evaluation processes from three different principals. Anna characterizes her first two evaluations as putting her "under the gun" (A-2-9). By this she means that they took place during the last week in May, when the principals "had to" evaluate her with a month end deadline looming quickly ahead. She expressed strong dissatisfaction with this process, stating that if she were indeed having difficulty with certain elements of her teaching, an evaluation done at this time of the year gave her no time to work on these difficulties, thus leaving her with a "negative" evaluation.

However, Anna described her last evaluation as a notable growth experience for her professionally. She gives several reasons why she views this last evaluation experience as being developmental.

A: . . .it made me stop and think. When you're day to day I don't think you stop and think every day "This worked, this didn't work, and why. . . . " In terms of actually getting down to certain skills. . . . I really never sat and thought about what kind of questions I was asking, whether they were simple things from memory. . . if I was making the kids think for themselves. . . I don't know if I'd ever stop and think about that myself. . .

D: Is there anything else about the evaluation process that you feel helped you grow as a teacher?

A: One of the things is that it sort of says: "Yes, you're doing a good job!" You don't hear that everyday or even for a whole year, but when you go through that evaluation process you think: "I guess I am doing a good job."

D: And how does that help you grow?

A: I feel better about what I do. . . . After I went through that it just kind of made the rest of the year that much better for me. . . throughout the rest of the year I would stop and think about those kind of things that (the principal) and I talked about (A-2-8-9).

Anna adds that this last evaluation took place in November, which she sees as an appropriate time of year in that it gave her time to settle in and get to know the students, and also allowed for time to work on the evaluation and any aspects of her teaching practice that may have needed further attention. She also relates that during this process, the observations were not always focused solely on her, but on the students as well, and that participating in conversations about her students with someone who had observed her class was highly beneficial to her. Although initially somewhat intimidated by the prospect of ten observations as part of the evaluation process, especially considering the short time frame and few observations that constituted her previous two evaluations, Anna now believes that such a process, though atypical of the profession as she has come to know it thus far, was highly beneficial to her growth as an educator.

Anna is currently exploring other ways to have professional contact within her classroom besides combining classes with a colleague or going through an evaluation process. It was during the year of this study that Anna worked with a student teacher for the first time. She mentioned this to me as being a positive growth experience for her as an educator because ". . .having a student teacher is really helpful. I think it just kind of keeps you on your toes and makes you more aware of things. More conscious I think, because there's a lot of things that I just do that I don't even think about. I'm forced to sit down and think about them with her (Anna's student teacher)" (A-1-7).

Having another teacher in her class on a regular basis also allowed Anna opportunities not normally possible. For one thing, she now had another set of eyes to see with, someone who could watch her teach and then converse with her as to what had transpired, somewhat like she had done with Nellie and her principal. When her student teacher was teaching, this allowed Anna to observe not only her student teacher, but also her students. From these observations, she was able to glean a much deeper insight into the group dynamics of her class. In addition, having a student teacher allowed Anna to teach small groups of children, or to work one on one with a particular child, activities which she seldom would have the opportunity to do when she was the sole teacher in the room. These smaller settings allowed her to see more clearly how particular children worked and learned.

> I'm really enjoying it (working with her student teacher) because for one thing, I like having another person in there to see things. Because I'm in there all day long and I see things one way, somebody might see them another way. And it's been helpful too, to have her teaching in there and I get to sit back and watch the kids interact with her and with each other, or take them for a one on one. . . . I have been finding that helpful, it's helped me get to know the kids a lot better. . . . First of all I look at their work habits, but I think more than that I'm always looking at the group dynamics of what's going on. . .(A-1-7-8).

As with Nellie and with her principal during her evaluation, having a student teacher in her classroom gives Anna another set of eyes to see with, another set of hands to work with the children, which frees her to observe or to work with smaller, more intimate groups of students. For Anna it seems, an important part of her growth as an educator takes place when the traditional isolation of the classroom teacher is broken, and she has opportunity to work with others within her own teaching context.

In addition to the people with whom Anna has worked since becoming a teacher, we also talked about some of her views relating to curriculum. When Anna first began to teach, she viewed curriculum as the prescribed documents given to teachers by the government. She recalls that she followed curriculum much more closely in her early years than she does now, ". . .like little Bibles, because it's the first time through and you don't know what's going on" (A-4-5). However, her conception of curriculum is changing. Rather that seeing each of the curricular subjects as discrete, Anna now integrates many of the subjects throughout a thematic teaching approach. ". . .we go from the first reader to the fifth reader back to the third one, pull in the science, the social, everything else altogether whenever we can and sometimes you're doing the same theme almost all day long 'cause you're doing social, science, and everything like that. That's a big change" (A-2-5). This illustrates Anna's evolving abilities to deal with curriculum not as a sequential series of prescribed activities, but rather in a much more sophisticated and complex fashion; in far more elaborate ways than she was capable of dealing with curriculum in the past.

The source of curriculum has also shifted, with Anna now using the experiences of her students in some of her teaching, attempting to relate the curriculum of the classroom to the student's experiences outside school. As well, the audience for the student's work has expanded to include the parents and other guests in the school, with Anna displaying the student's work in public places for more than simply herself or her students to see.

Anna finds much of the material in the prescribed books to be "too boring and dry" (A-4-5), so she tries to find other ways to present curriculum that will both appeal to and work with her particular group of students.

D: . . .How do you go about making that kind of decision as to whether you follow the way it's (the curriculum) outlined in the program or you look at that and say: "No, this won't work for me with these kids. I'll do something else." How do you decide that?

A: . . .That's pretty much it. I read through. . . . I look at it and say: "I'll think about whether will this work with these kids or won't it. . .?" And I think: "Is this OK, or should I add something else? Is it too hard or too easy?" And then sometimes I think: "Oh, this is just garbage, and it's not going to work." So I don't do it, and try to cover the objective in a different way.

D: You said if it's too hard or too easy, if it will or won't work with these kids. What does that mean: "work with these kids?"

A: Because it depends on the group of kids you have. . .

D: How do you determine what kind of group you have?

A: It takes a while. By the time you get to know the kids and what kind of things they can handle. I think up till Christmas it's pretty tough going. . . (A-4-6).

Implicit in these comments is Anna's belief that you can't really teach children that you don't know; that you need time to get to know your class - as a group and as individuals - before you can begin to effectively teach them. This is very different from a view that sees children merely as receptacles to be filled with the prescribed curriculum.

Anna has undergone a significant shift in emphasis in her teaching practice. Whereas once she believed good teaching was "good management" and "follow the curriculum" (A-4-16), she now sees good teaching as "giving the kids what they need, not just covering the curriculum" (A-4-16). The primary emphasis has moved from the curriculum as document to the curriculum as the needs of the particular children whom she is teaching.

For the past year, Anna has been involved in writing a curriculum project that is intended for widespread commercial distribution. This has been a tremendous commitment for her, both in terms of time, expertise and energy. She relates that she very much enjoyed the project, and believes that she learned a great deal about writing curriculum and about the educational publishing industry from this experience. She has also developed a productive and developmental working relationship with the other teachers who co-authored the project.

Although the curriculum project has now been completed, Anna and the two other authors continue to meet monthly to plan their own classroom teaching, to share ideas and materials, and perhaps mostly to talk and to listen to each other's practices and problems. Through these monthly meetings, Anna believes that she learns a great deal about teaching by sharing her difficulties with these other two teachers, who then offer suggestions and alternative perspectives for her to consider.

Anna so enjoyed her work writing on this curriculum project that she can now see such work as a possible long term career goal for herself. She cannot envisage herself teaching for thirty years, but sees herself always involved in education in some way. For her, writing curricular materials seems to be an ideal way to be involved in education and yet not be actively teaching.

In addition to growing as an educator through her relationships with certain teachers, Anna also sees herself growing through her interactions with the students whom she teaches. She recalls that when she first started teaching "the focus was always on me" (A-2-1). By this she meant that she took sole responsibility for all that happened in her class terms of her relationship with the students and also in terms of their school performance. Years later, this view has changed. Anna now says that her focus has shifted from herself to the students. "I always thought I was doing something wrong. . . . I mean we all do things that aren't right, for certain kids they don't work as well. As time went on I started to realize that the kids have so many problems, and that it might be. . . personality, it could be a behavior problem, it could be their home life. . . that's contributing to whatever kind of behavior problem they're having that may not necessarily be anything I've done to them" (A-3-1). In making a statement such as this, Anna is illustrating that she has begun to form some sense of the limitations under which she works, to develop a sense of the impact that a student's home life has upon her work, and to realize that the students have had experiences for some years prior to coming to her, experiences that can enhance or inhibit her work with them.

Anna sees one of the biggest problems in her first year of teaching as being classroom management and student discipline, but feels that she has learned much about these areas in her years of teaching since that beginning. She has learned a great deal, both about management and about teaching, from the students themselves. This idea of "learning about teaching from the students you teach" had come up before, and I asked Anna how this looked for her. "Because you see the way the kids respond. . . The way you teach, simple things like what you do. . . or the way you talk to them, just kind of your daily interaction with them. And then to, the way they respond to whatever activities you planned. Of course there's always things that just don't go over but when there's things that they like, you can keep using them" (A-2-6).

Besides learning about her teaching from the reactions of the students in a general sense, Anna spoke about growing as a teacher through her experiences with three students in particular. The first of these students had presented Anna with an exceptionally difficult behavioral problem, yet Anna believes that her experiences with him were invaluable in teaching her how to deal with another especially difficult student whom she taught a few years later. ". . .with Leon, because of what I went through before, there was the odd time I really got mad at him and I did lose my temper with him and raised my voice. I'd just kind of lose it and tell him 'Get out!' I think that because of the way this other kid was before, or if I had not had that experience before, I probably would have really been off the wall with him last year" (A-2-7).

Not all of Anna's learning from the students was in the area of management, however. Last year she had a young boy in her class who, in spite of her best efforts as a teacher, could not seem to learn. Many times she felt both helpless and hopeless. She retained Bobby, and he was in her class once again this year. Only this time, he was doing much better and was making substantial progress. After she had related this story to me, I asked her what she had learned from this. ". . .I had real doubts about him (Bobby) last year and I don't know, I just feel a lot better this year. I didn't know whether it was me or him or a combination of both or whatever it was last year that he was like that. It kind of made me think, 'Well, don't give up on them so quick'." (A-2-7). Bobby had given Anna a gift that all educators need in abundance; he had given her the gift of hope, or at least he had helped her to discover it within herself.

Anna's attitude toward students, both as a group and as a group of individuals, has also undergone some changes.

> When I first started teaching I didn't pay that much attention to their personalities. . . .all I was worried about was the teaching part of it. I was concerned about whether they learned or not but I didn't pay attention that much to their little personalities. Now I pay a lot more attention to that and that's why sometimes you just kind of have to. . . overlook some things. . . .they're little people with their personalities. It's like PR (public relations) with twenty-five people all day long. . . .and because everybody is such a different personality you kind of have to know how to handle them. And if you've run across that type of kid before you know what may have worked, try what may have worked before. . . if there's a problem. That's probably the biggest thing is the personality thing. The way they react to you and the way they react to each other (A-3-5-6).

Anna also expresses the view that ". . .if you've been through it once (having taught a particular grade), you know first of all what the kids are like. . ." (A-3-3). This presents Anna with the tension of knowing students in general and knowing students in particular. Is the class to be viewed as a group of individuals, or as an individual group? This tension arose again in Anna's views of boys and girls at the grade one level. She believes that "Boys in general should not be in grade one" (A-3-14) until they are seven years old because they are ". . .really immature, over all, they don't do as well as the girls" (A-3-15). She then goes on to describe six boys in her class as ". . .very much the same, they're all immature, they're hyper, hyper, hyper" (A-3-17). In comparison to the boys, the girls in Anna's class ". . . tend to take a lot more care with their work, they care more about school, they do a lot better and they are a lot better most of they time" (A-3-15). This poses another question of how Anna knows her students, as boys and girls in particular, or as boys and girls in general?

For Anna, Growth Means. . .

For Anna, professional growth has come about as a result of relationships with particular others who are involved with her in the educational enterprise. However, this raises questions regarding the nature of these growth relationships as Anna has experienced them.

In Anna's experience, she sees herself growing as a teacher when she has a relationship with another educator that has particular qualities. The teachers whom she spoke of all had some kind of working knowledge of her classroom, her students, and her teaching. These were teachers who had either taught the same students, who had spent time or were spending time with her in her classroom, or as in the case of her co-authors, teachers who took the time to listen carefully and try to understand Anna's teaching practice. In Anna's view, these people thus developed a working knowledge, they "knew what they were talking about" when they spoke to her about her teaching. They were not only able to speak about teaching in general, but they were able to speak about teaching in particular, Anna's particular.

Thus, for Anna's growth as an educator, the traditional barriers and isolation that is characteristic of many schools had to be broken. These barriers were broken in a number of ways: through combining classes with another teacher, by having a student teacher share in her classroom experiences, by sharing a preparation period with a teacher who taught the same students and conducting an ongoing dialogue about the teaching of this particular class, and by working through an evaluation process with her principal. These experiences provided Anna with another set of eyes to be able to see the classroom in a different way than she had become accustom to seeing it. With exposure to this different view and the accompanying dialogue, Anna grew as a teacher.

As well, Anna had experiences with these people that indicated to her that they genuinely cared about her and about her teaching. In this atmosphere of mutual trust, Anna felt free to be able to expose her teaching practice as it really was, without fear of reprisal or judgment. These were people who had earned her respect as fellow educators, people whom she felt she could trust and whose opinions she had come to value.

Nevertheless, Anna's story presents us with an intriguing paradox in regards to her relationship with both her friends and her colleagues. In virtually all of these relationships, she indicates that these people cared for her and accepted her. Yet, they also challenged her to strive to become more, to become better, to achieve more fully the potential that they saw in her. All of these growth relationships were characterized by both an acceptance as well as challenges and invitations to grow.

Anna feels that she can grow through confirmation, through indications that she is doing a good job as an educator. Within such a confirming atmosphere, Anna feels free to expand her boundaries as an educator. One example of this would be her comments about her experiences with one of her principals in which while she was confirmed as being a "good teacher," she was also challenged to consider the nature of her classroom questions, and whether or not she in turn was challenging her students to think for themselves.

Another example of this notion expanding boundaries has to do with Anna's conceptions of curriculum. Early in her career, curriculum was prescribed; she taught primarily what she was supposed to teach. However, she now has a much broader view of the curriculum, and talks about the children as a source of curriculum; about having to know children in the particular before you can teach them successfully; and integrating the curriculum throughout her teaching. Anna's conceptions of curriculum have grown from simple to more complex, from doing what you are supposed to do to doing what you think is best in your particular circumstance. Authority has shifted; it has moved from being mostly external to being much more internal. And, as Anna develops and strengthens her own conceptions of what is good in teaching, she will continue on her journey of growth.

Rose

Observations and Conversations

I had first met Rose several years ago when we were both teaching at the same school. I was teaching in the secondary program and she in the elementary, and although I never had the opportunity to see her teach in her classroom, she had a reputation among the staff as being an excellent teacher. My own limited observations of her interactions with staff, students and parents led me to believe that this stature was probably well deserved. It was because of these early impressions of her abilities as a teacher that I first approached Rose, who in the interim had become an elementary assistant principal at another school, and asked her if she would be interested in participating in this study. Although we had not worked together in over a decade, I believed she would have some excellent insights into the questions I was exploring.

I had another reason for seeking Rose's participation in this study. I was struggling with "ways of seeing" in the classroom. Having come from an administrative background, I was experienced in seeing in the classroom as an evaluator, and wanted to try to see the classroom in other ways. Rose was not teaching in a regular classroom, but rather in a special education reading program. I thought that perhaps since this program was one with which I was unfamiliar, and since the students and the structure were so different from my own experiences, this newness would hopefully assist me in discarding my evaluator's views of the classroom and help me to see the classroom from a more ethnographic perspective. Later, after I had been struggling with ways of seeing in Rose's class for several visits, a new non-English speaking student joined Rose's class. As I observed this new student, I could not help but think of how similar he and I were in some ways, both of us trying to make some sense out of this place and these people and their activities, he in his way, me in mine.

Rose expressed a willingness to participate in the study, and I was left with a strong sense that she was doing this more to assist me than to gain anything for herself or to further her own growth as an educator.

Prior to our first conversation, I had sent Rose a series of questions to consider. When we actually met to have this initial conversation, she expressed discomfort with the first question, in which I had asked: "What is the most significant growth experience you have had in: a) your personal life, and b) in your professional life?" My research journal entry after this conversation reads that Rose told me she was ". . .uncomfortable priorizing these experiences, and seems to be more comfortable simply discussing significant growth experiences, as opposed to most significant (growth experiences)" (November 22, 1989, p. 1). She declined to answer the question as I had phrased it, and instead restructured the question to better suit her own views. I could sense that this was a person who was not going to let the research limit her or force her into inauthentic situations. This experience of having my initial question rejected prompted me to reexamine the nature of my questions, and to consider asking more open questions and to be able to accept that these were my questions, not the teacher's questions with whom I was working. Thus, I came to realize that I ought to be open to the possibilities that some of the questions I generated might not speak to these teachers and their experiences, and that I should be open to having them shape the questions if they felt the need to do so.

We had already had two research conversations prior to us arranging for me to observe Rose teaching. Thus I was already beginning to develop some sense of Rose as a person and some of her views on teaching. When I arrived at the school early one mid-winter morning, Rose met me in the school's general office, and after a brief welcome, she walked me to her classroom. She made small talk on the way to her room, and I sensed that she was somewhat nervous about my being there to observe her teaching.

As it was early in the morning and the students would not be coming in for several minutes, I asked Rose if I could take photographs of the room while she attended to some other things. She asked if I would mind waiting until another visit, as she was "between themes" at the time, and the room was not up to its usual standards. I replied that this would pose no problem, and took a seat at her desk as she had indicated to me. As Rose worked on one of her displays, I drew a sketch map of her room, and had a closer look around. I considered her reply to my request to take photographs. I interpreted this as a pride in her work and in her room and in her displays. For Rose, her classroom was a tangible symbol of herself as a teacher. She wanted to show herself at her best, and thus wanted to show her room at its best as well.

I wondered what the room might look like when it was up to Rose's standards. During a later visit, Rose did consent to having me take photographs. I sensed this was not done simply to please me, but that she genuinely felt better about the condition of her classroom. At this time, there were more displays, both on the bulletin boards and hanging from string from the ceiling all throughout the room. Rose's room said a great deal about her, even more so to me since she seemed to sense this so strongly herself. Due to the nature of her program, Rose's classroom was in some ways markedly different from a regular classroom. The room was divided into different areas, each having specific purposes. To the centre left as you entered the door was the "seat work area", ten chairs, two desks, one large and two small tables. On the large table were several plastic baskets and buckets filled with supplies such as felts, tape, pencils, glue and rulers. To the immediate right of the door were three desks clustered together for a private reading area, with one desk set aside from these for "time out," a place for children to go to be isolated from the rest of the class. To the right of the seat work area were two study carrels with tape decks, tapes and headphones, Rose's listening centre. Beyond that was the "carpet area," which in addition to the "seat work area," was where most of the activity in the classroom took place. The carpet area was composed of a large piece of old shag carpet, clean and in good repair, though somewhat out of style if placed in a home. The carpet area was bordered by a couple of chairs, a large flip chart, a movable blackboard and a wall. On this wall were five small bulletin boards, each one covered in brightly colored roll paper with multicolored commercially produced borders. On each of these bulletin boards was a large hand printed poem, accompanied by several illustrative pictures that had been cut out of magazines. All of these poems and photographs had to do with various aspects of winter, such as winter weather, winter sports, Christmas, and winter fun.

The other bulletin boards in Rose's room were also decorated in a winter theme, with snowmen, Eskimos, and a variety of other winter theme materials. There was a free standing bookshelf lined with books that the students had access to, a computer center, a winter activity center, as well as shelving and cupboards for storage. Four potted plants occupied the top of the shelf in front of the only small window in the room. Hanging from the top of the blackboard were three large sheets with winter words hand printed on them, underneath the title: "Winter Wonderland". Rose's desk was in the far corner of the room, beside the file cabinet. On it was a bouquet of dried flowers, a cube of photographs of former students, an office tray, kleenex, pens, pencils, and Rose's open plan book. From my position at her desk, I noticed for the first time that she had four classroom rules posted on the back of the classroom door. These read: "1. Walk quietly, don't run. 2. Don't talk in the hallway. 3. Get a book. 4. Read quietly" (observation notes, February 12, 1990, p. 31). Rose tells me that rules 3 and 4 are for the students to follow if she is delayed in getting to the classroom, something that happens at times due to her joint duties as a teacher and as an administrator. These are the explicit rules of Rose's room, along with the verbal instructions and directions that she gives to the students. However, at another level I detect several tacit rules, some so hidden that even after several visits, I write in my notes that some things seem to happen in the classroom as if by invisible cue. Rose and the students know these cues, as yet I did not.

Rose had hung several charts from string that was hanging from the ceiling throughout most of the room. She told me that these were "word families," that is, groupings of words that had something in common. I saw her use these several times in her teaching. I saw no evidence of any student work on display in Rose's room. Some of the display material was commercially produced, however, most of it appeared to be teacher made.

As a symbol of Rose, her classroom suggested several things to me. She was proud of her room. This I had already sensed from her initial reluctance to allow me to photograph the room while it was "between themes." This sense of pride was reinforced for me by the presence of so much teacher produced display material. I knew from personal experience that making such materials took a great deal of time and effort on Rose's part. The abundance of such materials indicated to me a teacher who took a great deal of pride in the visual appearance of both her place of work and the learning materials that she had so carefully prepared.

There was a very strong sense of organization, structure and order in the room. Other than the top of her desk where she had been working, everything else in the room appeared to be "in its place." I noticed this pattern when I observed Rose with her students. Things in the classroom were there to be used, but after students were finished with whatever games or materials they were using, they were expected and compelled to put things back where they belonged.

The room also had a sense of warmth and welcoming tone to it. The colors, the displays, the warm tone of the soft old carpet and the plants on the shelf gave the room a semblance of home. When you walked through the door you were walking into a room that somehow welcomed you, and as the room welcomed you, so did Rose. Of all the memories I have about Rose and my observations of her interacting with her students, one of the strongest is her welcoming tone with her students. When the first group of children arrived for class, two boys and a girl, Rose met them at the door, welcomed them, and brought them over to the desk where I was sitting and introduced me to each one of them. This was their class, I was the stranger. Strangers are made to feel welcome too, and one of the ways Rose accomplished this was through pleasant and warm introductions. Her whole tone with students, her way of being with students, left a strong impression on me. I asked her to talk to me about the tone of her classroom and her views on the way she interacts with her students.

R: Generally it's fairly positive. I really try to stress that there's no put downs, that this is a class where it's very small and we don't have to be showing off for other people, that we all just try to do our best and one of the ways that we all learn is by making mistakes. . . they're not afraid to try new things . . .they'll take risks, take a chance. They do enjoy each other. They are very competitive to each other in the classroom . . .they probably can't compete against many of the students academically in the (regular) classroom. Up here this gives them a chance to compete with each other at a level that allows them to be successful sometimes. . . . A lot more chance for them to be successful because there's a lot smaller group of children to work with.

D: How would you say that you treat the students in your classroom?

R: I hope I treat them with some respect and kind of that dignity that each of them has. I try to be encouraging to them. I praise them a lot. I try to be excited about their successes and about things that happen in their life that they're happy with. I believe that a happy child is more able to learn, is more able to cope with every day life than one that's simply controlled. I like to let them express themselves. I think, though, that I also give them certainly some direction as to what I think is appropriate behavior, what is right morally or give them some sense of values. Like when we talk about hurting other people or lying to someone, things that sometimes come up in conversation or because something that's happened at recess on the playground. I take the time to talk to them about it, to try to teach them what is right and what is not.

D: . . .Can you give me a sense of some of the things that you think are important, that you value in your teaching. . .?

R: Dignity, certainly respect for other people, dignity, an openness, a sense of worth..the importance of. . . trying to learn new things, a kindness to other people, truthfulness, definitely truthfulness. . . . Those would be some of ones that are most important to me (R-4-2-3).

I saw students make mistakes many times during my visits to Rose's room, and I saw Rose remind the children there were to be no "put downs" in the class when someone made a mistake. In Rose's class, mistakes were one way to learn, and I had a very strong feeling that "put downs" of any kind would not be tolerated. As well, Rose has a strong sense of "fairness" as a value that she works hard at living in her classroom. One class opened with Rose telling the students that she was going to be giving them a test. She then quickly turned to a student and told her that she would be excused from taking the test since she had been away the day before and had not had the opportunity to become familiar with the material or to prepare for the test. "It's not fair to give you a test 'cause you've only come today" she said (observation notes, February 2, 1990, 10:30 AM, p. 18).

Inherent in Rose's views of what constitutes good ways of being with children were certain strongly held values. Rose sees herself not simply as a teacher, but as a Catholic teacher teaching in a Catholic school. As a result of this, Rose sees herself as having the freedom, perhaps even the obligation, to teach her values to her students.

> . . .I think my whole life is intertwined with those values that I've grown up with, which I choose to still believe in and carry on. . . . When I talk about how people treat each other, right away that comes into my mind, what have we been taught about how we should be treating each other. . .? And you always try to work towards that goal. . . there's always that base. . .the values that are taught by the Catholic Church. . . . I think it gives us some freedom sometimes to express our values to the children that we teach (R-5-11).

To a large extent, Rose's values as a person who teaches emerge from her own upbringing. Rose was the only girl in her family. Her conversations about her experiences as a child are permeated with strong references to her father and the role model that he was for her. From him, Rose learned to value education, and in many ways she sees her father as a role model for her own educational growth in that he was a person who was actively engaged in life-long learning. Her father loved to travel, and would take the time to learn the rudiments of a new language prior to travelling to a foreign country. She describes him as a man who read constantly, and though he had little formal education, he was a person who placed great value on continually learning and on formal education.

In her view, her mother and father had overlapping roles within the home that were never strongly differentiated by gender. There seemed to be no apparent difference between the boys and the girls regarding what each could achieve through education, and Rose vividly remembers being strongly encouraged by her father to strive for a high level of formal education, just like her brothers.

Rose viewed her decision to become a teacher as an extension of the surrogate mothering experiences she had as an older sister and a babysitter.

> Becoming a teacher was something I wanted to do from a very, very early age. . . . My two younger brothers were much younger than I was and often I had the job of sort

> of being a surrogate mother with them in that I was the one who looked after them, who played with them, who taught them things. . . . I also did a lot of babysitting before I turned sixteen. . . often in a sort of a teaching role where you're teaching the children certain things. . . . So, when I pursued becoming a teacher as a career, it was something I had so much of in small ways, certainly not in a classroom or something like that, that it was almost a very natural progression for me (R-1-7).

In her conversations about her personal and professional growth, Rose jumps from babysitting as a teaching experience to her actual teaching practice, with few stops in between. Her only mention of university is a special course she attended while still in high school. When asked during a subsequent discussion about this absence of university, Rose responded that for her, university was not a particularly stimulating or memorable professional growth experience. She felt that the way her university program was structured was not at all adequate preparation for teaching, and thus she does not view her university pre-service experience as having any significant impact upon her growth as an educator.

Each of the classes I observed in Rose's room began with a reading of poetry on the carpet area. This was done in several ways. Rose would first read the poem, then her and the children would read it together. Next, one of the children would get up and lead the class in a choral reading of the poem, then some of the children would volunteer to try and read it aloud by themselves. There was a continual pattern of repetition in Rose's teaching, as well as a movement from the teacher, to the group with teacher, to the group of students only, to individual students. Rose told me that she liked to teach this way as she found it effective with the kinds of students she was working with.

I asked her to describe the kinds of children in her class, and she categorized her students into four groups. The first group Rose called "slow," students who were seen as being approximately one year behind their peers in skill development in reading and/or math. Rose felt that these students needed a lot of review and a lot of reinforcement. The second type of student was described by Rose as "bright, but poor work habits." These students were characterized as having poor attention spans and had difficulty working independently. They needed a lot of modelling of "how to do it" from both the teacher and their classmates, required a significant amount of one-on-one time with Rose, and had a strong need to be isolated from distractions. The third category of students Rose called "attention deficit/hyper-active." Rose saw these students as needing a one-on-one teaching situation. Even simple instructions such as "Turn to page 46" had to be checked by the her with these children. They required more time to complete tasks, and greater access to the teacher for assistance and direction. The fourth and last group of children Rose described as the "English as a second language" group. These students were either severely or moderately deficient in their English language skills. I learned as much about Rose from these descriptions as I did about the students in her class, for in describing the kinds of students that she had, in essence Rose was telling me some of the ways in which she constructed her world of teaching.

Because Rose's class only had a maximum of six students at any given time, I thought it might prove insightful if I conducted a focused observation on one of the students for part of a class, and then discussed with the child his or her perceptions of what it was like to be a student in Rose's class. With Rose's permission, I observed one student, a grade three boy named "Mark," for about thirty minutes, and then interviewed him. He told me that he liked Mrs. Rose because she "treats me nice, really fair." When I inquired of him what "really fair" means in Mrs. Rose's class, he said that as students you get to take turns, the first student on the rug gets to read the first poem, that Mrs. Rose lets them "read fair," which meant that all students got to read four lines, and that she plays the games "fair," if you say the word wrong, you are out. For Mark, "fair" meant that whatever the rule or activities or consequences were, it was the same for everybody in the class. In his view, Mrs. Rose showed no favorites, and to Mark this was the essence of "fairness."

As I observed Rose interacting with her students, I felt a certain tone in her relationship with them. Although there is a strong sense that they are all there to work, there is also a feeling of levity. As the students are cutting out papers for a vocabulary game, one of them makes a paper hat and puts it on his head. All of the children laugh, and so does Rose. She seems confident enough in her relationship with the children and in her abilities as a teacher to bring the students back on task that slight deviations from the work, such as small jokes and aside conversations, are not only permitted, they are encouraged.

Rose sees herself growing as a teacher through her work with these students and the hundreds of students that she has taught over the years. In her stories of growing through interactions and experiences with students, she does not speak of any particular student or group of students. Rather, Rose sees herself growing as a teacher from her experiences with students in general. ". . .I think just the hundreds of children I've come in contact with, that certainly has changed me. I'm perhaps more. . . patient and perhaps a bit more gentle and kind in my approach, maybe a little less cut and dried than I was as a beginning teacher. . ." (R-2-7). Rose sees her students as the "primary source" of how she decides to teach. She makes these teaching decisions based upon her perceptions of the students abilities and the goals that she then sets for them. This was not the case earlier in her teaching career.

R: . . .I think as. . . a beginning teacher I tended too much to look at the curriculum and said this is what they're supposed to know. . . .they come to me say in the beginning of grade two, and this is what they should know. At the end of grade two this is what they should know. Now I'm not saying I throw those things out the window. I still certainly look at them but I think I'm a lot more willing to accept that perhaps at least half the children who come to me will not be at that level. . . . And realizing still that although I'm going to work to that, some are going to exceed that goal, some are going to fall short of it, and I think I see them much more as individuals all working sort of along the same path, but all at different places on that path.

D: Would you consider the place that you're at now in terms of how you view teaching and the primary source of how you teach as being better than it was?

R: Well I hope that I'm still looking at things like curriculum and what is expected of children that age. But I also hope that it's maybe a bit more realistic when I look at that and look at the children and then try to somehow put those two things together so you do run the best educational program for that particular child for that year they're with you. . .

D: Can you elaborate for me, give me some examples of how you feel you've grown as a teacher from the kids that you've taught?

R: Just coming into contact with them. Many, many different personalities and realizing, perhaps understanding children a bit better, how they grow, and seeing the end results of the kind of energy that you've put into a year with a child in their growth. I think they've taught me maybe a little bit more about being a significant adult to them. By that I mean, why are some adults important to children and some aren't? . . .you have to listen to them, have to respect them. You don't always have to agree with them, and you certainly don't always let them have their way, but you do listen to them and let them know that what they say is important and meaningful and sometimes can certainly make the difference in your choices of the way things run in a classroom. . . (R-2-7-8).

Although no particular students stand out for Rose as examples of growth experiences for her, she sees herself growing in some ways through her experiences with her own children at home. She also sees becoming a parent as influencing her work with children at school. In Rose's view, her own children have taught her to be more understanding of children at school, and have shown her the benefits of self-confidence and high self-esteem for all children. She also believes that having children of her own has given her a greater understanding of how the parents of her own students feel about school and teachers. This greater sense of empathy for other parents has also lead to a deeper awareness of the impact of the student's home life upon their school performance. Rose is also much less hesitant now to contact and to involve parents in her work with their children. Parents are now viewed by her not as a source of intimidation, but rather as a source of valuable information about the children whom she teaches. She is "not as afraid" to go to parents for assistance as she was earlier in her career.

Rose also spoke a great deal regarding "learning about learning" from the children that she teaches. She sees herself growing as an educator in her awareness and appreciation of individual differences among the students that she teaches, and in her ability to address these individual differences, especially in terms of how a particular child might learn.

R: . . .over the years. . . I've really understood better how children learn at very different rates and in very different ways. And when I teach them one way or two ways or five ways of grasping a concept it still may not be the one that clicks in with them. . . . Let's say math long division. There's the kinds of kids that could look at the page in the math book and say: "I know what they're doing here and they could go through it right away". There's a second kind of kid that you're going to have to probably go step-by-step. You do that two or three times, they understand it. . . . The third kind of kid you could do that maybe ten times and they'll finally get it. I've experienced children in my life that after fifty times, they still don't understand that. They're not ready to grasp that concept yet. . . . There's kids that perhaps learn best through role playing. There's others that learn best through problem solving methods where you'd go through a whole bunch of different choices that they could make. . . and then talk about the consequences for each one. Some kids learn through listening to other people, through discussion with others. Some have a wide variety of background information that they bring to school. . . . There's other children that would have no experience base. . . . Children learn in many different ways. I think I've learned that you can't just teach it one way and expect. . . they will all understand what you've taught them because that way makes so much sense to you.

D: And is that what you did when you first started teaching (teach one way)?

R: I think so because I didn't have as much of a base to draw on either. Now after many years when you look at some parts of the curriculum, I've taught them to different grade levels. . . certainly in many different schools. Taught them in different ways and some things you really see work better or work with more children more often than others. . .

D: You said that you learned by what "works" with the kids and that teaches you. How do you figure out what works and what doesn't? How do you know something is working with the kids?

R: If it something that can be tested. . . . You can see it in those ways. . . . If you start seeing them using some of the things you've taught. . . to me that's a sign that yes, they've incorporated it into their actions. . . . Sometimes the older kids will be able to tell you

. . . .   By the questions they've asked. . . .when I walk around, I see what they're doing (R-5-2-3).

As well as growing in awareness and appreciation of how individual students learn, Rose sees herself as becoming much more aware of the many other needs which her students have, an awareness not present earlier in her career.

> Many children when they come to school need more than what we can give them just by teaching the curriculum. They need someone that hugs them or shows them respect or is able to give them some feelings of confidence, self-esteem, love, that they don't have. Some of them don't have that anywhere else in their life. And I think when I was a teacher many years ago, I just kind of assumed that those things were in place, and I was there to look at the educational possibilities, how to become better readers and do their math and be a good sport. . . .   But now to me our society is dictating that I have to look a little deeper than that at the children that I come into contact with, with the adults that I come into contact with. Some of them need someone to listen to them. They may not have somebody at home that they can ever sit and talk to (R-5-8).

Rose now questions her previously held assumptions, assumptions not only about how children learn, but her assumptions of their home life and the support systems that she once assumed were in place. She also now questions her responsibilities as a teacher, moving beyond the curriculum to addressing the children she teaches as individuals who have needs that transcend the prescribed curriculum, needs that once she did not address, needs that now for her have become a prime focus of her teaching and her relationships with her students.

Rose's view of students has changed in other ways as well. She describes her perspective of students in her early years of teaching as having this "little ball of clay that I wanted to take and mold it, and in the end I wanted this little ball that was perfectly shaped to send off to the next teacher" (R-5-15). Over the years, her students have shattered this image, and helped Rose grow in her appreciation and acceptance of individual differences. She now describes herself as being "more mellow". "That's what I mean about being mellow. . . .you take those children and how they are different, and you do try and work with them. Certain things that are very acceptable, that's fine, they're different but acceptable. Things that are unacceptable, yea, you do work on, and try and change or eliminate or whatever. I don't know if I would have been as tolerant before. . . earlier on in my career" (R-5-15).

Rose's educational dreams tell much about her growth as a teacher. From a teacher who wanted to mold "little balls of clay" into perfect shapes to send off to the next teacher, Rose now describes her educational dreams as wanting to "touch" a student's life. "I would dream about every child that I would teach to be able to remember me somehow. . . . Not necessarily something I taught them. But that they could remember something about me. That's a professional dream, to have touched somebody's life, even for a moment. . . . By that I mean they can remember one time that I really listened to them, or one time I smiled at them, or one time I comforted them, one time they asked me to do something and I said: 'Sure, let's do it!'" (R-5-18). She illustrates this dream through telling a story of a young girl in her school whom Rose has never taught and does not know well. One morning this child sought Rose out, and upon finding Rose, the child walked with her and related to her the story of a tremendous thunderstorm the night before. Rose felt this child had been very afraid during the storm, so she gave the child time to tell her story, asked her some questions, reassured and comforted her. For Rose, being there for a child in need, touching a child's life in some small way when the child needs you most, these are her professional dreams now.

When anyone is presenting to the group in Rose's class, be it a student or Rose herself, the other children are expected to be quiet and attentive. I could detect no difference in Rose's expectations of the student's behavior in terms of how they treat her or how they treat one another. All persons have a dignity that is to be respected. However, when the students are working on their own and no one is presenting to the group, the tone of the classroom is very relaxed. Students talk quietly to Rose, to one another, and on several occasions I observed students talking to themselves. I asked Rose about this, and she told me she believed that some of the children needed to hear what they were thinking, and this enabled them to learn better.

As the children work, Rose either sits with them or moves about the seat work area to check on their work and to talk to them. The conversation is punctuated with encouraging phrases and praise for accomplishments. Successes are measured differently in Rose's room, but they are successes nonetheless, and successes merit recognition. Recognition in Rose's room comes in many forms. From Rose herself, a pat on the head, a touch on the shoulder, a smile, a compliment, a showing of the student's work to the class as an example. Rose has a vocabulary game in which the students take turns attempting to correctly read a list of words. The student or students who successfully complete this list are "champions," and get to put their name on the board until the next class. From the reactions of the students to this event, it is obviously a high honor to be "champion", something to be proud of, something to tell your parents or brag to your friends about. Students feel success in Rose's room, and it feels good. During a later visit, Rose tells me that some of these word lists are generated by the students themselves. For Rose, the students are not only the object of the curriculum, but at times they are also the source.

It is Friday, and as the class ends and the students are finished cleaning up, Rose says a pleasant "See you Monday!" as they exit the room. The tone of this goodbye suggests to me that she is looking forward to seeing them again next week.

During another observation, a student entered the room at the beginning of morning recess, visibly upset. I find out later that Rose does not teach her. She says to Rose "I have to talk to you." Rose puts an arm on her shoulder, and replies "We'll talk on the way down." There is a kindness, a caring about this action, this kind voice and this comforting hand on the shoulder. It seems so spontaneous as to be habit. I later find out that this girl has had some trouble with a group of boys, and she has come to see Rose both for solace and for action. Rose is the assistant principal of the school, and as such she is something of an authority figure to the children. You can go to her for kindness, for caring, for discipline or as in this case for understanding and retribution upon other children who have hurt you. She wears many hats for these children.

We spoke about her role as an assistant principal, and how she moved from teaching into administration. Rose was encouraged by her first principal to try school administration. She initially declined his request, however, he continued to encourage her, and a few years after his initial suggestion, Rose successfully applied for an assistant principalship. In her view, the move from teacher to administrator was one of her most significant professional growth experiences.

R: . . .moving from the classroom to the administrative part of the job, your relationships with people are even more important. . . besides having those relationships still with the children. . . you have to have relationships with other administrators, with teachers, with parents and with the students. It's a much more people intensive type job. . .

D: . . .what was it about the move from teacher to assistant (principal) that you see as being such a growth experience?

R: I think it really challenged me to. . . all of a sudden work with a lot of different adults. . . to work with people that don't have the same world view that you have. . . . It really challenges you to become I suppose, more broad minded, being able to cope with a lot of different instances quickly. I think you really have to think on your feet. You have to be very adaptable, I think. You have to be a very good role model yourself.

D: Role model?

R: If you are a person who really values fair play, and I think I do, then I think you have to be willing to be seen in that way in all your dealings with people. Like, you are fair with parents, you are fair with children, you are fair with other staff members. . . . I didn't have as long a preparation time. . . . There was no slowly getting into an administrative job. It was one day you walk into the school and you are the assistant principal and you better know what your jobs are because this is what they are. . . . It was like, one day you're here and the next day you're a long way's away from that. You have to grow very quickly and have to take on that role very quickly. It's something you just can't grow into really slowly (R-1-8-9).

Rose sees the process of becoming an "instant administrator" as an example of forced growth; forced in the sense that she had to learn a lot of new things very quickly, a learning on the job experience for her. However, after approximately a decade of experience as an administrator, Rose feels that not only was becoming an administrator a significant growth experience for her, but being an administrator continues to help her grow as well. Being an assistant principal allows Rose growth opportunities not available to a classroom teacher, and she is very aware of these opportunities. She speaks often about the ability her role presents her to enter into other teachers classrooms, sometimes in the role as a formal evaluator, at other times just to visit or for a quick exchange of materials or information.

> Just being in the classrooms of the many teachers allows me to see many different styles and strategies and I know I've incorporated ideas that I've seen used into my own teaching. I also think it's helped me to understand that there's a lot more to making a teacher than the curriculum or my way. There's many different kinds of teachers. There's many kinds of good teachers that are different than perhaps my style. But it's given me an appreciation of other teaching styles and many strategies. I guess it's made me a stronger person. I don't shy away from difficult situations. I realize that they have to be worked out with individuals. . . . If I can be the person that helps. . . a teacher perhaps to work on an area that they need to enhance, then I will to the best of my ability try to help them. If not, it's up to me to perhaps steer them on to other people. So I think it's helped me become a stronger person and certainly that's part of what I see I am now that perhaps I wasn't when I started teaching almost twenty years ago (R-5-4).

Rose tells the story of "Anita," a teacher whom she formally evaluated. Rose, in consultation with program specialists, deemed Anita's teaching practices to be inappropriate for the particular age level and program in which she was teaching, and Rose therefore recommended an alternative grade placement. Although this happened several years ago, Rose tells the story with a sense of disappointment that things could not have worked out better for Anita. There is a sense of disappointment that Anita was not given another teaching assignment, and a strong sense of sympathy for Anita as a person who was going through a very difficult situation.

Rose expresses to this day a willingness to once again work with Anita, and although Rose feels that her assessment of Anita's work was accurate, she still seems to feel a sense of regret about the way things turned out for this particular teacher.

Rose also sees herself growing through the process of goal setting, something that she does in both her personal and in her professional life. As an administrator, she begins each year by setting certain goals for herself in terms of her work both as a teacher and as an administrator. She finds that this gives her focus, something to work toward, and that it also gives her a great feeling of accomplishment when these worthwhile goals are achieved.

I asked Rose during one of our conversations what advice she would give to a "rookie" administrator. I asked this question to get some sense of where Rose saw herself when she first entered administration, and where she saw herself now. Her response told me a great deal about her growth as a teacher and as an administrator.

D: What advice would you give to a rookie assistant principal. . .?

R: Be open minded. Go into a school with both eyes open, ears open, and mouth closed for the first little while. . . .look and listen to what's going on there, and try very quickly to start seeing people's strengths. . . looking at areas that perhaps need improvement or they need help with. And then with them, start working towards goals that really take those people's strengths and just use them for the enhancement of the whole program. . . . I think one of the mistakes that would be easily made by a rookie VP is to go in and think: "Oh my gosh, I'm in charge of this program. . . . " I think it's so easy to walk into that and feel a lot of pressure, like you have to lead them in everything, and that's not the way it is. . . . There is certainly other people on staff who are the leaders in many different areas, and I'm part of the team. I don't have to be the leader in everything, because I think very soon then what happens is everything is running just the way you see it or envision it. Whereas, it doesn't have to be like that. . . it's not like you walk in and say: "This is the way we're going to do things!" Because I think that really turns a lot of people off. It tells them perhaps what they've done there before isn't all that important to you, and it makes them. . . lack confidence sometimes, because they're afraid that what their way is is not going to be acceptable to you. . . .we all do have different strengths and talents. . . . I think that would be my most important advice is sit back, listen, and then build on people's strengths. It gives them so much confidence. I think when they know they are listened to and what they say is important and what they view is important, they have so much more energy to give the school (R-5-6-7).

When I asked her to tell me about an incident that illustrated her values as an administrator, Rose related to me the story of how she and a group of elementary and junior high teachers had planned a religious celebration that for her came to symbolize many of the values she held as a teacher and as an educational leader. For her, having elementary and junior high teachers working together was important, something that did not happen often enough. The celebration was symbolic not only of the staff working together, but of all of the children coming together in a very warm and caring atmosphere as well.

R: I think it taught me, very much, that children of all levels do have certain feelings about things. It was such a beautiful celebration, and it went over so well, not only with the elementary but with the junior high students as well. And the feeling that was in the church was, I think, felt by all of them. . . . Some of the junior high students remarked afterwords how it had been so special to go over to the church, because we don't have a chance to do that that often, and that the whole atmosphere there was different. I saw people who had talents I didn't even know they had do things that added to the celebration. One particular teacher sang a beautiful song as a solo, and it was very touching and moving to everyone there. Then there was that whole community, that feeling that you had that you all belong here and that you're all together, kind of like family. Even though it's something we don't do very often, it was really very memorable to me, it really sticks out as something that was just a good feeling. Everyone came away from it feeling good. . .

D: So, this feeling of community, this feeling of family, of being together, is that what stands out about this?

R: That, and I guess the importance that. . . children have that feeling once in a while throughout their school. That they have that feeling of belonging to this. It's important, the school spirit, the loyalty. . . . That school is a place that they like, and they have good thoughts and good memories of it. It's not just a place that you have to go to. . . . Sometimes I think children really distance themselves from church. . . . Yet, the feeling that the junior high students and the upper elementary students had - that it was important to go to the church, the church can be a place where people feel good too. . . . It was a nice feeling to know that it had been so successful, and everybody had come away with such a good feeling about it (R-5-10-11).

During one class Rose asked the students to read in pairs. One of the children waited, then responded "No!" He did not get his choice of partners, and therefore refused to work with anyone else. Once again he stated his refusal, verging on timid defiance. Rose walked over to him, bent down, and gently encouraged him to join another student. He quietly complied. The discipline in Rose's room is at times so subtle that it is easy to miss, and what you do see she makes look relatively easy. We spoke about discipline in her class.

> . . .I try to ignore it sometimes. But if I can't ignore it, then I will stop. Often I will bring attention to it. . . . Sometimes I stop the lesson, then I comment, and I wait. . . . I try not to raise my voice much with them, or become confrontational. . . because I think it detracts so much from the lesson. But, sometimes I have to be like that, too. . . where you say: "This is the way it is, you have a choice to make, you either do this today or you do that. Either you'll settle down and join in what we're doing - quietly, the way I expect you to behave - or I'm going to have to ask you to take your chair and go and sit by yourself, and work quietly." So, sometimes it does come to that. . . .because it's such a small group, you tend to really become very close with the children. . . Maybe they're a little bit more willing, in a situation like that, to do as I ask. . . they end up really sticking out if they don't do as I ask (R-3-2).

Discipline in Rose's room could be described as following the path of least intervention. By this is meant that the actions taken to alter children's behavior are the minimum required. This causes the least disturbance to the teaching and allows the child to retain the greatest amount of personal dignity, both of which are very important to Rose. I notice on several occasions how Rose focuses attention on the positive rather than choosing to chastise the negative. For example, rather than telling a child to hurry and get ready to read, instead she will say something such as "OK, I see Sherri is ready. Thank you Sherri!" This seems to serve as both a cue and a motivation to the other students to emulate Sherri, as she is doing what the teacher wants, has the teacher's attention, and is receiving praise for her actions.

Often Rose has the students work in pairs or in small groups. As the class concludes, she reminds them of the reading assignment for homework that night, which entails having the student read a short selection to someone at home, and if possible, discuss it with them. In Rose's room, she is not the only source of knowledge, and she does not portray herself as such to her students. In the classroom, students are encouraged to work together, to assist one another with difficulties, and to learn from the people in their homes as well.

The principal enters the room, and talks briefly to Rose. She seems to be very relaxed with him in the room, and I can detect no change in the routine or in the tone of the room due to his presence. I talked to Rose about her relationship with her current principal, and with past principals as well.

Rose has had good relationships with all but one of the principals with whom she has worked. In fact, she sees her first principal, Bob, as a "mentor", someone who not only nurtured and supported her in her first years of teaching, but also someone who encouraged her to see the leadership qualities in herself that he perceived. It was Bob who suggested to Rose that she would make an excellent administrator. Rose describes this as he "pushed me a little bit" and "he kind of nudged me along." This "nudging" took the form of quiet conversations and small suggestions in the hallways or in her classroom, rather than more formal meetings to discuss Rose's professional future. Rose initially declined to attempt administration and left her first school for a district level position for one year. However, several years later she and Bob ended up teaching together again, and once again Bob encouraged her to consider administration. This time she decided to accept his advice.

Rose also describes her current principal, Milton, as a "mentor," and as such, she sees herself growing as an administrator through her work with him. She related to me how she values ". . .his advice when he tells me how he would handle things. I value his opinion. I go to him for support. I also like to sit back sometimes and just look and reflect about how he handles things. I see him as being a very positive, very effective type of administrator. . . . To me he has many of the qualities that I think make him not only a very effective administrator but certainly a very good teacher and also a good human being" (R-1-6).

Although Rose describes herself as growing through her relationship with two male principals, Bob and Milton, she currently sees being a woman as a barrier to her own growth as an educational administrator.

R: I still think that women are tolerated by many of my (male administrator) colleagues. . . . I don't think that they're (women) really listened to or included sometimes in things. . . . There's very few female principals right now. In fact, I guess there's two in our area. . . . It's difficult! I mean, you go to these (principal's) meetings. . . it's sometimes very difficult to walk into a room of men and just to go sit at a table with all men at it. I have found that difficult at times in my life.

D: . . .You talked about aspiring to be a principal perhaps, so is being a woman a barrier to that?

R: Yea! I think a bit right now. . . . I think it might be a barrier to the learning experiences you might have as a principal with your colleagues right now. I'm not sure where they're at in accepting women as peers, as equals.

D: Or superiors?

R: Or superiors, exactly. I think that's very difficult for some of them (R-5-20).

Rose sees herself growing primarily through her relationships with others, both in her personal and in her professional life. Thus for her, current attitudes toward female administrators are a barrier to her growth as an administrator because she feels excluded from much of the informal learning and sharing of experiences and stories that she perceives as part of the network of many of her male administrative colleagues.

There is another administrator who Rose views as being the most significant influence upon her growth, her husband Paul. Because he too is a teacher and an assistant principal, there is in her conversation a blurring of the personal and the professional with regards to her relationship and her growth experiences with him. She describes him as ". . .the most significant person as far as growth, changing, continuing to grow, reflecting where I've been. . .where I'm going. . .a really good role model as far as he is another person who embraces a continual growth. . ." (R-1-3). She sees her husband as a professional mentor, one to whom she goes to for advice and opinions regarding administrative issues. ". . .my husband. . . would be the one I have sought the most. . . as being a mentor, like how does he look at certain instances, how does he deal with certain things, areas where I certainly need to get some knowledge. I value his opinion" (R-1-6).

During a later visit, a group of Rose's students were away on a field trip with their home room class. This gave Rose and I an unexpected period to work together. She was in the process of trying to implement a computer center in her classroom. She had obtained an old computer from another school, along with a number of math programs on cassette tapes. Rose considered herself "computer illiterate," and asked my help in setting up the equipment and showing her how to use it. As we worked on this, we discussed possible uses of the computer in her program. She seemed most grateful for my suggestions and for my on the job assistance. We got the computer centre running, and I noticed on subsequent visits that Rose was trying different strategies of utilizing the computer to assist students with basic math in her program. I felt at the time that it was nice that I could offer some forms of concrete assistance to her, as she was being of such great assistance to me. It was a good feeling to be able to reciprocate.

After several visits to observe Rose and her class, I began to become familiar with the patterns and flow of the activities in her room. Each class is in some ways much like many of the other classes, especially when it comes to the nature of the student activities, the movement patterns within the room, and the sequencing of learning activities. At a general level, I can detect these patterns of similarity. However, as I observe the particular, these patterns disappear and become lost in the uniqueness of each of the interactions and each of the lessons. In some ways, Rose's classes are all very much alike, in other ways, each is unique.

On a number of occasions during my observations, other teachers come into the room to talk to Rose. Many of these conversations seem to deal with school related business, while others seem to be more social in nature. These visits are brief, and the tone between Rose and her colleagues seems to be warm, collegial and friendly. Rose and I discussed her relationship with her colleagues, both past and present, during several of our conversations.

Rose sees herself growing through her relationships with her teaching colleagues. Some of this comes about directly, through being able to observe other teachers in their classrooms as a part of her role as an assistant principal. At other times, some of these colleagues have become personal friends. "Sometimes it's been..a real friendship that has developed with these teachers and sometimes it's just been to see how they've handled children in certain situations and for me to be very respectful of the teacher because of the way they deal with the classroom" (R-2-8). One teacher in particular stands out for Rose as an example of a model teacher, Rhonda. Rose and Rhonda have worked together twice, once when they first began teaching, and again a few years ago when Rhonda was teaching at the school where Rose was the assistant principal. Rose describes Rhonda as:

R: . . .one of the most sincere, genuine type of persons that deals with children and how she deals with children, what she encourages them to achieve. . . . The way she treats other people on staff.

D: So you've seen her teach in her classroom?

R: Yes, I can't say for hours at a time, it's like as an administrator once and as a co-teacher being invited in. . . . She'd invite my class in to do things together or once I was the administrator to just pop in to see something that they were doing. That kind of thing where I was welcomed in, stayed for short periods of time, ten, fifteen minutes.

D: What was it about her that you learned, that you felt made you grow as a teacher. . .?

R: I think it was her. Interacting with her. The ways that she interacts with others in her classroom, the others being the children, the other adults that might be there. She's always been a kind of person who's had a lot of parents perhaps working in the classroom with her or perhaps a teaching assistant, whatever, but the way that she works with people. Her very calm, almost effortless approach to carrying out the day's activities. . . . In ways I think I've become a little bit more relaxed, a little bit more laid back maybe. I wouldn't like to say less demanding, because I don't see her as not being demanding. I see her as being very demanding but I guess maybe it's the things she's demanding of that are different. . . . Maybe I was much more demanding of curriculum or something in my earlier years of teaching, now I'm probably a lot more demanding of behavior or ways that people treat each other or ways that we talk to each other or ways that we listen to each other..

D: Is this what you see her as being, more demanding of those kinds of things. . .?

R: I do see her demanding in those areas too but they become almost an extension of the other things we talked about earlier. They do certainly become better readers or better at math or that sort of thing and she is always demanding of them in those ways but only as much as each child is able to give (R-2-9).

I asked Rose if there were any other teachers specifically that she felt had an impact on her growth. She replied that with the exception of Rhonda, the others were seen by her as more of "a group". Their impact upon her growth was more in the area of signifying the importance of

> . . .a staff that works together, that all contribute, that all try to lend their talents to make the whole a better place to be. They add to the school in so many different ways. . . . What I would call the teachers that have really taught me the importance of everybody trying to do their part for the whole, of working together, cooperation. . . . Those are the kind of teachers I think

> that have taught me a lot about being a teacher, about being a staff member, about listening to others, about trying to get other people to have the confidence to try new things (R-2-9-10).

Rose sees relationships as being the ". . .greatest contributing factor as far as my growth. . ." (R-1-9), however, she stresses that for her, growth comes through experiences as well. "Things I've done, things I've tried to do, things that didn't work for me. . .in my case a marriage that didn't work for me. . . courses I've taken. . . books I've read, but mostly more experiences. . ." (R-1-10). This reiterates Rose's description that she learns best ". . .by doing things, by trying them out, by experimenting, but then I hope I also do a lot of reflecting on how did it go" (R-1-3).

For her, the attraction to growth and to learning is the feeling of success that comes with meeting a challenge. "I like to learn something new because I like to be challenged, to meet the challenge and have that successful feeling after" (Rose, personal journal, p.1).

Although experiences with people in relationships of various kinds are for Rose her primary source of growth, she also sees herself growing through a process of reflection. Rose looks back at past successes and failures and tries to ". . .reflect about what had happened and hopefully (become) perhaps a little wiser into looking at events and relationships with people in the future.

R: . . .you look back and maybe things. . . that you couldn't see during the time they were happening, perhaps because you were too young or too inexperienced or something. Let's face it, you look sometimes in hindsight and you say to yourself, "If I had only known that then I certainly wouldn't have done that." And I think that's sometimes what we see in hindsight, it can certainly be valuable in the future for us.

D: How do you that, how do you go about. . . reflecting upon past events. . .?

R: I think about it quietly, by myself. I think about how it affected my life. . . . How perhaps the way I acted affected other people and I think about the feelings involved and if I feel they were right or wrong. . . obviously my values come into this too. . . often I take the time to think about it, three or four or ten times or it's on my mind for a long time, off and on (R-2-3-4).

Rose combines goal setting and reflection, a process that she sees as growth. ". . .anytime that you kind of reflect upon where you've been and then you've looked at, now this is where I've been, this is where I am, and this is where I'd like to go. As soon as you formulate some of those goals and you start even thinking of some plans to achieve those goals, I see that as growth" (R-2-12). Inherent in Rose's notion of growth through reflection and goal setting are her values. For Rose, these goals must be "worthwhile," and one grows in the pursuit of "worthwhile" goals. Rose related to me that she tries to take the time to reflect daily about the children that she is teaching, however, she finds this difficult. Busy schools do not allow her time to "sit and think". Early in our work together, Rose determined that she was growing through her participation in this study. "I think the fact that I have entered into this research project is certainly going to be a growth experience for me because . . . when I think back about what I have done, where I have been. . . . it's kind of made me think" (R-2-13).

I asked Rose if she had anything that she saw as being symbolic of her growth. She replied her wedding ring, which was for her symbolic of her relationship with her husband, a relationship that she saw as fundamental to her growth both personally and professionally. The other symbol of her growth was a plaque that the staff of one of her former schools presented to her upon the occasion of her leaving that particular school. They told her that the inscription reminded them of her and the values that she held as a teacher and administrator. Rose spoke about this event with great depth of feeling. The plaque reads that the teachers pledge to "nurture each individuals growth in a warm encouraging atmosphere; give recognition and appreciation for each person's uniqueness; share the gifts God has given us; do our best to grow and develop as we follow the example of Jesus." For Rose, the continual struggle to live up to this pledge is in some ways symbolic of her own journey of growth.

For Rose, Growth Means. . .

In our initial conversation, Rose described growth as "A change. . . a movement, an action. . .(R-1-1). Later, she clarified that although she realized that growth can be negative in that one could grow more depressed, she stated that "When I use the word growth, I use it in a positive sense." (R-2-1). Rose equates growth and learning, using these two terms interchangeably. For Rose, growth never stops, but rather is seen by her as an integral and a "constant" part of her life.

Rose also talks about growth in terms of specific values. She sees herself growing by becoming ***more*** of something of value: more patient, more gentle, more kind, more broad minded, more adaptable. Along with this conception of growth as more of something worthwhile is growth as ***less***: less of something deemed to be undesireable. For example, Rose also sees growth as becoming "less cut and dried" in her relationships with children.

Rose's conceptions and experiences of growth are a complex interrelationship between herself and others. In some senses, Rose sees herself growing through thoughts and actions that she conducts primarily alone. For example, Rose believes that she learns ". . .best by doing things, by trying them out, by experimenting, but then I hope I also do a lot of reflecting. . . . How did it go? Was it good? Should it be changed, and if I should, where do I make the changes?" (R-1-3). I asked Rose about this process of growth through reflection. "I think about it quietly. ***By myself*** (my emphasis). I think about how it affected my life, how it affected other people. How perhaps the way I acted affected other people and I think about the feelings involved and if I feel they were right or wrong. . . . I think about it, usually quietly ***by myself*** (my emphasis)" (R-2-3-4). Rose also sees growth occurring through a combination of reflection and goal setting. ". . .anytime that you. . .reflect upon . . .now this is where I've been, this is where I am, and this is where I'd like to go. As soon as you formulate some of those goals and you start even thinking of some plans to achieve those goals, I see that as growth" (R-2-12). In all of our conversations, Rose never spoke of reflecting with others, but conceived of this process as something that was done by one's self.

Although Rose sees herself growing through reflection and goal setting by herself, she also sees herself growing through her relationships with specific others. She describes these relationships as being characterized by ". . .caring, they have to be a sharing, . . .nurturing. . .they have to be supportive. . .they have to be questioning. . . . Probing, making a person think about why they do things. Make them look at their values. . . other things I could think of would be. . . hate to use the word pushing but to me sometimes I need a push" (R-1-9). Rose spoke often about her need for others in order to grow. Not only did these others have to care about her, know her, and have a relationship with her that was characterized by mutual respect, Rose also seemed to sense within herself the need for these others to provide her with motivation or awareness that she herself lacked on occasion. These people would open possibilities for Rose that she did not she for herself. Although she talked about growth as "forced", about being "nudged," and about needing "a push" at times, ultimately it was Rose herself who made these choices; for example the choice to attempt administration.

In examining whom these others have been in Rose's life, one sees a predominance of men. First her father, then her first principal, her husband and her current principal. All of these men have in various ways assisted Rose in her growth, many by encouraging or "nudging" her to become more aware of possibilities that she could not or did not see for herself. This notion of being "forced" to grow through involvement in relationships with significant others is especially intriguing in Rose's case because all of these others were men. However, considering the predominance of men in leadership positions, this is not surprising.

The only woman that Rose speaks of with any specificity in terms of her growth is Rhonda, a fellow teacher. In her relationship with Rhonda, Rose did not grow through being "nudged" or "pushed," but rather by emulating those qualities in Rhonda's relationships with children that she saw as being of value. This was a different kind of growing for Rose. While her male colleagues and her husband seem to provide her with an external "push," with Rhonda this "push" came from within. This "push" to grow was provided by Rose herself in her efforts to emulate those qualities deemed desireable in Rhonda. It seems that when Rose has the vision to see something of great value to her, something deemed to be good, she no longer needs an external motivator but rather is quite capable of stimulating her own growth.

Wanda

Observations and Conversations

Although I had known Wanda for many years, I did not feel that I knew her very well. We had never worked together, nor did we have any close social ties. When I was discussing the nature of this research with another teacher, she indicated to me that she knew someone whom she felt would have a great deal to offer a study such as this, and she suggested that I approach Wanda.

I initially spoke to Wanda in the fall of 1989, and after hearing about the nature of the work, she agreed to participate. Although she was willing to assist me in my work, I also sensed she was somewhat doubtful that she would have much to offer. This doubt proved to be unfounded. We had four conversations between December of 1989 and May of 1990 (see Appendix A), and I also visited, photographed, and observed in her classroom for a day. Further classroom observations were not possible because Wanda was beginning a personal leave from teaching shortly after our work together began.

Our first conversation took place prior to any in-class observations. We met in an office at Wanda's school at the end of her teaching day. The setting was fairly formal, and I sensed that both of us were a bit tense about what we were doing. I, because I did not know Wanda well and was feeling extremely vulnerable about my limited abilities as an educational researcher, and Wanda I supposed because she didn't really know quite what to expect.

However, sometime during that first conversation I sensed that we "connected." I became more relaxed, and I felt that Wanda did as well. She became more and more open as we talked, and after some time we actually laughed together about some of my questions and a few of her responses. The nature of the talk had in some ways moved from a question and answer interview to a more open and flowing research conversation.

Wanda told me that after completing her B. Ed. degree, in which she specialized in early childhood education, she had spent several years teaching at the kindergarten level. Hindsight would reveal that this initial teaching experience was to have a major impact upon her conception of teaching for the remainder of her career. A painful marriage breakup and a move to the primary level followed.

Almost ten years ago, Wanda married a fellow teacher, Wally, and soon after they started a family of their own. For her, this was the real beginning of becoming a family. ". . .before we had kids, there was growth - just the fact of us being married, but we weren't family 'till we had kids" (W-1-3). Wanda and Wally currently have four young children, with the eldest just beginning school. Thus, throughout the last several years of her life, Wanda has continued to teach while at the same time taking the necessary maternity leaves. Having begun her teaching career in kindergarten, Wanda moved to grade one, then to grade four, and is currently teaching once again at the grade one level. At times these grade level changes occurred in the same school, while at other times they were associated with a move to a different school.

It was a cold, bright December morning when I went to Wanda's school to undertake what was to be my only opportunity to observe her teach. Wanda met me at the school office and walked me to her room. As it was early, and the children would not be arriving for several minutes, I took the opportunity to explain again the purpose of my visit; that I thought that seeing her teach would help me to ask better questions about her teaching practices and beliefs and how they came to be what they are today. This seemed to relax her somewhat, and she then left me alone in the room for a few minutes. Wanda had given me permission to photograph the room and the mornings teaching, so I took the opportunity to examine the room more closely and to take some photographs. Wanda was in the process of packing up her room, as she was about to begin a personal leave at the end of the next week. She had apologized for the condition of the room, noting that the pile of cardboard boxes along the side wall normally would not have been there.

Although Wanda was in the midst of packing, her room was bright and colorful. All the bulletin boards had displays on them. One board had some commercially produced dinosaur posters, another had several large religious pictures of the story of Christ's birth, while others were filled with a combination of what looked like teacher and student materials and work. The student desks were clustered together in groupings of three and four, with Wanda's desk at the back of the room. The top of Wanda's desk was almost completely covered with assorted materials. A school register, a paper bag, glue, scissors, construction paper, plastic bags, large brown envelopes, a large tin can, felt markers, pins, and a huge assortment of papers covered the desk top. I had the distinct feeling that Wanda never saw her desk top from September to June, and that in spite of her moving, the desk probably looked like this most of the time. Wanda's priority in her classroom was not neatness and order. It must be something else I thought.

The classroom had a small area at the back in which there was an Advent wreath with four candles, as well as some teacher made prayer posters on the wall, one for each of the four weeks of Advent. A row of windows ran along the far side of the classroom, and taped to these windows were several paper snowflakes that appeared to have been cut out by the students.

Shortly after the children entered the room to begin morning classes, Wanda had to leave briefly. I took this opportunity to introduce myself to the children, told them in a general way who I was and why I was there. They said they didn't mind if I stayed, and it felt good to be in a classroom again. I was beginning to get some sense of how much I missed being in schools.

About fifteen minutes after school had begun, a young girl appeared in the doorway of the classroom. Wanda saw her and said in a most pleasant tone, "Hi Dana, did you go to the office yet?" (observation notes, December 19, 1989, 8:55 AM, p. 1). When this girl came back from the office, Wanda helped to orient her to what the class was doing so she could quickly join in. I asked her later about this event, and the warm way in which she welcomed this child who had come late, instead or reprimanding or punishing her.

> . . .Dana's mom and dad have recently moved out of row houses that were right close to the school, same row houses that grandpa and grandma lived in. . . . Dana has been raised a lot by grandma and grandpa. . .and is kind of betwixt and between. And sometimes she sleeps at grandmas, sometimes at moms. . . . There's a lot of problems with transportation getting her to and from school on time, and the most stable people in her life are grandma and grandpa, and she's just going through a lot

> right now as to where is home. . . . When she's late, which is fairly often lately, I know it's not her fault, so I don't want to upset her by scolding her and asking her why she's late, but I have to ask her if she's checked in at the office because otherwise poor Martha (the school secretary) worries about all of them like they were her own, and Martha will be phoning and trying to find out where this kid is. So I check and make sure she's been to the office (W-2-5).

I was struck not only with Wanda's intimate knowledge of this student's life outside of school, but also by her care and concern both for this particular student and also for the school secretary.

I asked Wanda how it was that she came to know so much about Dana's home life, and I discovered that Wanda goes to great lengths to find out a great deal of information about her student's life outside of school. At the beginning of each school year Wanda sends home a custom made questionnaire to the parents of her students asking for detailed information about each one of these children. In addition to this questionnaire, the students each write in journals, and Wanda finds this an excellent source of information about what is going on in the child's life. She also finds that children at the grade one level ". . .want to tell you everything about their life. It's a matter of you trying to find enough time to listen. . ." (W-2-4). I sensed that this personal knowing was very important to Wanda, and asked her why.

> Because I think I can teach them better if I can make more connections with them. Lots of times when they're talking about learning and they say you have to bridge back to past experiences, to help them learn new materials. So if I know things about their life there's more of a chance I can make that bridge. I want them to have that feeling that I know them and know them well. . . . I think you have to be aware of what's going on in their life so you know how much to give them and when. . . you want to know when their families are under stress because with those kids you have to back off a bit or approach them differently (W-2-4).

Wanda came over to her desk, where I had cleared a space and was writing and observing. She seemed to want to talk about what I had been observing, so I asked her to describe her class to me. She said "Like any twenty-seven six year olds, one of everything." (observation notes, December 19, 1989, 9:00 AM, p. 1). She later explained to me that she saw her class as having

> . . .some bright ones, some dumb ones, some really well behaved kids, some real brats, some who get along, some who don't. Like a big family. And I guess. . . I can say that with a smile because that's how I think every class should be. . . in the sense that I have a lot of respect for the fact that not every person is the same. And it really goes against my grain to try and make them all be the same. Except I do believe that they have to conform to a certain amount of standards and rules and things like that just to survive and be happy in the world. But, on the other hand, I don't think that all kids should. . . read at a certain time, or be toilet trained at a certain time, or that all kids have to come a certain distance in math in a year, or have the same personality. I really have a lot of respect for the fact that God created people differently and I don't think the job of the school or the parent is to make them all the same. I think sometimes that's a goal that institutions have. I don't agree with that at all (W-2-5).

When the morning announcements come on, the children immediately stopped working on their cut-outs and listen attentively to the principal. They practiced a Christmas song for their concert while the music is played over the intercom. As I sat and watched this, I was somewhat awed with the beautiful combination of competent class management in a warm and relaxed atmosphere. The children seemed so at ease, relaxed, talking quietly to one another as they worked. Yet, when they are expected to do something, such as stop working and talking and listen to announcements, they just do it.

Wanda uses a great deal of imagery in her teaching. She tells the class to "practice in your head" what they would be doing during the afternoon's concert rehearsal, and has them close their eyes as she describes what will be happening. I saw her use this technique several times throughout my observation, where she instructed the children to "Close your eyes" or "Make a picture in your mind." When I inquired why she did this, she simply explained "It works!" (W-2-6).

Wanda moves the entire class to the back corner for an Advent celebration. This causes something of a stir among the students, who seem quite excited by this. The children go to the back corner and sit on the floor as Wanda lights three of the candles on the Advent wreath. Most of the children are talking excitedly to one another. Wanda simply shuts of the lights and begins singing. The children begin singing too. Discipline in Wanda's class is so subtle as to be almost imperceptible. It is such an ingrained part of her teaching that it simply does not stand out as an entity by itself. Rather, management, discipline, teaching, working and playing with children are all interwoven in the fabric that is Wanda's teaching practice.

After the children have finished singing and praying for their Advent celebration, Wanda gives them instructions as to what she wants them to do when they move back to their desks. As the children work on a printing assignment, Wanda uses me for motivation and tells the class "Mr. Ripley might come to see your work. Make sure yours is a good example." (observation notes, December 19, 1989, 9:35 AM, p. 2). I have a feeling that Wanda is quite capable of seizing any extraordinary opportunities that might present themselves in order to motivate or teach her students. I take my cue, and walk around the room, talking to the children about their work. This was to be one of several instances where Wanda made full use of my presence in the classroom. Later, when the class begins a spelling exercise, Wanda tells the children how well they spell, and how happy she is to have Mr. Ripley in her class so that he can see this as well.

Wanda talks to me about a very "low ability" student in her class. She indicates that she much prefers to work with these children herself, rather than send in referrals to out of school specialists for testing or suggest an alternate educational placement. Wanda suspects that perhaps she keeps these children too long. However, she does not want to panic a child when they are having difficulty learning, but would rather continue working with the child in a more relaxed atmosphere, preferring to believe that "It'll come in time." For Wanda, it seems, the advantage of having the child feel good outweighs the "panic" that can result from a referral to an out of school specialist. She also told me that such referrals usually resulted in "Here's twenty-five more things you can do" which she described as "adding to my work. I've already done what I can do" (observation notes, December 19, 1989, 10:05 AM, p. 3-4). Wanda sees lack of confidence in these children as one of the biggest barriers to learning. For her, ". . .the biggest enemy to learning is thinking you can't learn it" (W-2-9).

Wanda is a hopeful teacher. She is able to see a tomorrow by which time a child has learned what today is seemingly impossible. This hope and this vision allows Wanda to be more relaxed and more patient in her teaching. Her description of teaching multiplication to grade four students illustrates this.

> . . .when we were multiplying, we would all say together "First you do this, then you do this," and we would go over and over again, trying to plant it in their minds. And I would say: "Now, after today's lesson then some people will know how. That's OK. A lot of you won't understand it at all and tomorrow when you come it will all be forgotten and we will start over. That's OK". Because. . . if they feel like they are going to be able to do it then I really think they'll be able to. But as soon as they start thinking things are really hard or that they can't master it, then they can't. They don't have the confidence, they can't do it. And little kids like in grade one, a lot of them come to school with a lot of anxiety. They think reading is hard and it's going to be hard and that they're not going to be able to read, and the first thing you have to do is tell them that everybody who comes to Mrs. Wanda's room reads. Some people read today, some people read another day, but they all read before they leave here. So don't worry about it, just some day you'll notice that you're reading (W-2-9-10).

Just prior to morning recess the children get dressed to go outside. It is fairly cold, and Wanda has all of the children line up to ensure that they have dressed themselves properly for the cold weather. She checks scarves and toques, mittens and hoods, and after every child has been attended to, she sends them outside. Wanda tells me that she takes this process "very seriously," as she does not want any of her students to suffer needlessly from the cold weather due to being improperly dressed.

After recess, a printing lesson begins with Wanda asking the children to "Guess which letter!" they are going to be working on, then "whisper your guess to your neighbor." After working on the letter "h" for a short time, Wanda instructs the children to close their eyes, and think of three things they like that start with the letter "h," choose one, and tell your neighbor. In Wanda's room, there is a great deal of student to student interaction. In this class, the teacher-student relationship is not the only relationship that is given priority, but rather by the structure of the desks and by the structure of the teaching, Wanda places a high value on having the children learn from and interact with each other as well as from her.

W: Part of the thing with little kids is everybody wants to tell and everybody wants to show and everybody wants to give their ideas. So, lots of times I try and give ways. . . . I'll say to them: "Think of three answers and then tell the person beside you." I don't ask them to raise their hands and tell me because everybody wants to tell me, and we all get bored and only half of them get heard anyway. . .

D: . . .I noticed that you have your desks in clusters of roughly three, mostly fours, with kids together. Why this layout?

W: Because I think it's important, especially for little kids, from a security point of view, to have somebody close by you. I think sometimes kids, especially when they're little, need to copy, so there should be somebody close you can copy from. I like to have them share ideas, like when I'll say: "Think of three things, tell someone who's sitting close to you." Also it's nice if there's someone sitting real close. I just think it's more friendly to sit close. I don't like to see the kids always all divided up (W-2-6).

There are other benefits for Wanda that arise from this arrangement of the desks and the encouraging of student to student interaction. Wanda sees herself growing in some ways from the students that she teaches. This growth is often in the form of feedback on her teaching, where she obtains information from the children in a variety of ways that enables her to make an informed decision about the quality of her teaching.

D: The question I wanted to ask is, how do you grow as a teacher from the children that you teach? Can you describe that to me?

W: I think a lot of that. . . it's like perfecting your technique kind of thing, where you'll teach a concept or you think you've taught it and then you'll be talking with one of the kids about it. Or like in grade one I'd have different games, say in math, things like that. And you sit down and play a game that's on the concept that you taught and as you see them play it. . . . Or another really good way would be after you taught something and if one of the kids is having trouble, you have another kid tutor that child and you just eaves-drop and then you can hear from what this teacher-student is saying or doing. *You can hear if your lesson has come across* (my emphasis). It's just feedback you get from kids because then it tells you if you were on target or not or what you have to re-teach where you're not making yourself clear or they've really got it. If you hear them explaining something and you realize they really understood the concept long enough to teach it then you can kind of say: "Well yes, I've done that one" (W-2-3).

Wanda leaves the room to check if the art room was ready for her class, and while she is out I take the opportunity to work with the students. When she comes back, Wanda gathers the children in the back corner, and tells them that today they will be painting the paper mache creches that they made last week. Wanda prepares them for this project by telling them to "Think about what a cave is like on the inside," think about the colors of the cave inside and outside, what the ground was like where Jesus was born because there was not much grass (observation notes, December 19, 1989, 11:10 AM, p. 5).

The class moves down the hall to the art room, where the children begin painting their creches with the help of Wanda and a school aide. The children chatter noisily with one another as each of them works on their creche. It is a happy, working kind of noise, the kind of noise that children make when they enjoy what they are doing and with whom they are doing it.

Wanda informs me that she had five mothers in to help her with the children as they made these paper mache creches last week, and that most of the mothers were "very good," which meant that they kept their "hands off" and let the children have the experience of making the creche themselves. However, Wanda told me that one mother "made most of it herself," something of which Wanda obviously disapproved. Wanda uses projects such as this for a multitude of purposes, one of which is to involve parents in school. "I think it's an excellent way to involve parents in what's going on in school in a way that's non-threatening; in a way where they can contribute lots of times more than you because they know so much more about it than you do - cooking things and things like that. It's a way for them to come to school and do something that's fun with the kids. There's no pressure, it's just for fun" (W-4-3).

Early in her career Wanda did much of this project work and preparation herself or with the help of her husband. There came a time, however, when she ". . .realized that if I got a little bit more organized I would get the parents to do it and it's much better for the parents. . . to do it. I don't do as many as I did when I was in kindergarten because I feel the constraints of the curriculum and time and things to cover, but I still always do a few" (W-4-4). By involving the parents, Wanda is also able to get to know much more about the children's family life. She has some very strong views regarding the role of parents in the education of their children.

W: . . .I would value more that we learn about our own families than some families that are in a book. . . .I feel that the families of those children I'm teaching have definite things to offer to us as a class and to each other. . . .I feel that these parents are truly the first teachers of their children and can continue to teach their children. . . . That I'm willing to have a parent. . . take them (the students) upstairs to the staff room, do a cooking or a cultural kind of thing with them and then come back and show the class. And that, I think, says to the kids, and to the parents, "I see you as an equal. . ."

D: Do you see them as an equal?

W: In a lot of ways, yes. In some ways my superior. . . .they're definitely superior usually in their knowledge of their own child and they've taught their own child so they know how their child learns best and they know under what conditions their child doesn't learn. So they're the expert about their child. I might be the expert more of an expert about. . . teaching reading or about how much grade one students should know about math. . . . If we communicate with each other we can have a marriage of those things for the better education of the child. And also then I think I'm saying to the parent when I put them in different kinds of situations where they might work with a group of kids I'm saying to them, "I recognize that you are a person that has taught your own child and that you can teach". . . . I think *all* adults in a society are there to parent *all* children in a sense and I guess that's part of my teaching. . . too that I really believe that you know when they used to say *in loco parentis* . . ., that really for those hours that I'm with those children *I am the parent*. And so. . . in some ways knowing the families makes me relate differently to different children because I know that some families expect or handle things in one way and in other families in another way. Or I know the background the child is brought up in so I'd have different expectations. You'd still hold the same ideal for all children but if you see some believing differently or not meeting certain expectations you'd say "Well, I know because of the background." And so that I have to approach it this way or that way (W-4-10-11, emphasis in original).

It is very important for Wanda that the children have these kinds of experiences, real experiences where they make real things that are not just for school but for home as well. Materials are produced in Wanda's class that have an audience broader than simply Wanda or the school. Wanda tells me that the children have made Jesus, Mary and Joseph figures out of dough, which they will put in these creches once they have been painted to make a completed nativity scene. Wanda talks fondly about these types of experiences, where children make special things at school and hopefully keep them for many years to come, things that can stimulate fond memories of school later in her student's lives.

One of the central symbols of Wanda's growth as a teacher is the "pickle story." At the beginning of one school year, Wanda and her class spent several weeks working in small groups after school making different kinds of pickles. In relating the story to me, she was animated, excited, and filled with fond memories. I asked her in what ways the story illustrated her beliefs about teaching.

> . . .just make more connections with us as people. I got to know them (her students) through working with them two at a time after school making these pickles. They got to think that being in grade four was kind of

> different. We did these neat different kinds of things that no one else in the school was doing. . . and I guess somehow because it. . . rooted us in some common experiences that were fun and then sometimes those could apply to teaching directly like say in math or something. You could refer to something like if you're making pickles, but also it just made us more of group. We weren't just a teacher and a bunch of kids. We were a group together and because we were connected together and had common experiences, sometimes directly you can refer to those experiences in your teaching. But more often just the fact that you were connected to each other, I guess, makes the teaching, makes me more accountable as a teacher and the kids more accountable because we have a relationship that goes beyond learning a certain curriculum. And then also just because I know them as individuals I can relate to them and if I was trying to explain something and they weren't getting it, well there might be something I could draw out from their personal life or from an experience we'd had together that would make it clearer to them (W-3-3).

For Wanda, there are times when the prescribed curriculum is to be transcended in her ongoing work to establish a close relationship with those whom she teaches, and to have shared experiences that both she and her students can enjoy and learn and grow from. In addition, working on these projects with children, sometimes during classes while at other times in small groups after school, enables Wanda to have an opportunity to talk to children about themselves, an opportunity not often present in the daily lived life of the classroom. ". . .I think I can teach them better if I can make more connections with them. Lots of times when they're talking about learning and they say you have to bridge back to past experiences, to help them learn new materials. So if I know things about their life there's more of a chance I can make that bridge. I want them to have that feeling that I know them and know them well (W-2-4).

Wanda described herself as being "the parent" when she is with her students at school. In my initial analysis of Wanda's conceptions of growth, I had developed distinct categories of mother and teacher. A deeper reading of the transcripts and further reflections upon the conversations and observations lead me to believe that such a categorization was a false representation. In her lived life, the distinctions between personal and professional, between mother and teacher are blurred, more like places along a continuum than discrete aspects of her life. Wanda is more appropriately described as a mother/teacher and teacher/mother. In these representations, both aspects - that of teacher and that of mother - are present. It is simply a matter of which aspect is being emphasized at a given moment in time, if indeed either is being emphasized over the other at all. I also sensed from Wanda that these orientations were not a function of locale. Wanda could be more of a teacher at home and more of a mother at school. Somehow, she seemed to move very easily between the two, so much so that I could not ~~separate~~ them. She describes this herself as "putting on your hat" (W-3-10), a teacher hat or a mother hat, which she does in any particular situation in order to see and understand it from both of these perspectives.

Wanda has four children, all under the age of seven. For her, the line between teacher and mother is not a line that divides, but rather a line that connects. It is in teaching, watching, listening, working and playing with her own children that she learns more about the teaching of other people's children.

> . . .anytime you do (work with a child one on one) I think you can get such an insight into just how that one child is learning and you can really apply it. And it happens a lot now with Sam (her eldest son). . . just seeing how he's learning things really applies to the classroom. . . . I guess when you see development in one child, because when you're teaching a group sometimes you can forget about the individuals and then maybe you tend more to teach - like we talked about before - you teach subject materials or something like that, and forgetting that those are individual children. So every time you work with them one on one, you learn about how they learn so you learn about how you should teach (W-3-1).

In addition to insights into teaching that she gains from working with her own children, Wanda believes that having children of her own gives her greater credibility with the parents of her students, and that the experience of being a mother allows her to connect with them and to better understand their perspectives and their feelings. She sees the linkage between her students life at home and their success at school as being of critical importance, and this is another of the reasons that she puts such an emphasis on learning about her students home life and on establishing a close working relationship with the parents of her students.

Wanda describes feeling "a real pull" (W-1-4) between commitments at home and commitments at school, but she seems satisfied with the blending and the balance between these two institutions that she feels she has achieved in her life thus far.

She sees being a woman as having a significant impact upon her view of teaching and her relationship with her students.

> I mother a lot when I teach, I think, and nurture. . . . And I don't think that has to be a feminine thing. That's one of the things Jesus came to say and that's why He gave so much time to doing things that before had been only so called womanly things. He was trying to break us out of that. But I think as a woman you're allowed, as a man it's a little harder to get the space to do that. But as a woman you are allowed to be kind of nurturing. In a man sometimes they think it's too soft. Not people who are educated to know better but other people. So you get more leeway as a woman to be able to be more.. sometimes more physical to kids, in a good sense. Sometimes I think it just gives you greater leeway to be more nurturing in your teaching. And I always think of the kids as my children in a sense, for that year they're my kids. . . .as a mother or a father you feel certain responsibilities towards your own children. Well, I feel a lot of those responsibilities in the classroom too (W-3-10).

From seeing herself as a "mother" when she teaches, Wanda moves easily to the notion of the classroom as a "family". She says that she has ". . .always believed a lot in the concept of a classroom family. We're a group of people who have things in common. We have an identity as a group and so to build an identity you ought to have shared experiences, and I've always enjoyed doing things with the kids rather than just book learning" (W-3-2).

After our initial conversation and the time I spent observing in her classroom, the other three conversations took place in my home, since by then Wanda had begun her leave. Although I offered to go to her home, Wanda said that if she arranged for the baby sitting of her older children and came to my home then we would be better able to have an uninterrupted conversation. At the time I felt that her willingness to go to such lengths to continue her participation was an indication of her commitment to the research. Reflection leads me to believe that it was more of a commitment to me and my work, and I came to understand the Wanda frames her lived world in terms of her connections to people, not her connections to things or ideas or projects such as this. Indeed, Wanda's whole notion of growth appears to be framed around this central theme of connections. "I think of growth of a person, growing to be more of what you can be in the sense that you can connect more to other people because you've grown, you've developed, you've been through more things so you can understand more about other people" (W-1-1).

Throughout the next three conversations, the nature of our talk changed. In addition to new areas of exploration, topics that had only been touched upon during our first conversation arose once again, except now they were discussed at a deeper and much richer level.

Was this new openness due in part to her willingness to disclose more of herself? Had she simply been unable to articulate certain aspects of her life during our first conversation? Or was Wanda beginning to trust me enough to share this with me? Although part of this greater level of disclosure may have been due to my growing ability to ask more open questions and to function more effectively within the context of a research conversation, I remain convinced that a fundamental reason for this was the developing trust relationship between Wanda and myself. As our relationship developed throughout the research, I found that Wanda put more and more of herself into the conversations. Of all the participants, she was the one who made the most extensive use of a personal journal to write her thoughts and any questions that she wanted to raise with me. Also, I received letters and notes from her indicating her thoughts on some of the research topics; items that she and I would then discuss during ensuing conversations.

I too began to share more of myself, my history and my thoughts with her as our relationship developed. Initially, I feared that such a sharing would color the research in that I might be influencing Wanda and her perceptions. However, I came to conclude that such an attitude was somewhat patronizing, and in a conversation between two people who share a common interest such as teaching, both persons ought to be able to share their experiences for the mutual benefit of one another.

Although we discussed a multitude of different topics during the course of our observation and conversations that were all related to Wanda's conceptions of teacher growth, the central thread that appeared time and time again was the importance of people. More specifically, Wanda saw herself growing, both personally, professionally, and spiritually through her "connections" to certain people throughout the course of her life. The questions that I began to explore thus became who were and who are these people, and what is the nature of these "connections" that leads to Wanda's growth? What makes some connections growth experiences for Wanda, while other relationships are not? It is within contexts such as these that Wanda sees and makes her "growth connections", and therefore it is within this context that I continued to explore Wanda's notions of growth.

Some of Wanda's earliest experiences as a "teacher" came prior to entering the profession while she was still living at home with her parents. As an eldest child living in a home with both parents and a number of brothers and sisters, Wanda had many experiences while growing up that were to have a significant impact upon her in later years, both as a person and as a teacher. During the course of our conversations, she referred several times to incidents with members of her family that she sees as having a strong and direct impact upon her teaching practices even today.

She spoke often about two of her brothers who experienced difficulty with math in school, and of how she spent one full summer tutoring a younger brother, two hours every day, in order to get him through a correspondence course in math. From this tutoring situation, Wanda was to develop a belief that teaching one-on-one was the absolute best teaching situation, because it is in this kind of teaching circumstance where you could really see how the student

- be it her brother or a child she is teaching now - puts things together, integrates knowledge, and learns.

Her brother's difficulties in school prompted Wanda's mother to comment often regarding the kind of teacher Wanda should strive to be, so much so that today she describes her mother as her teaching conscience. ". . .I have a brother who struggled so much in school, and hearing my mother say over and over again: 'Well, why don't those teachers help you?' And it's haunted me my whole life that every time I'm teaching and I see a kid who's having the same kind of troubles that I think my brother had - it's almost my mother is my conscience" (W-1-2).

Although she sees herself as having grown as the result of ". . .sincere dialogue with parents" (W-1-2), Wanda did not speak often of her father. However, on the singular occasion where he entered our conversation directly, it was within the context of Wanda's uneasiness in assuming a leadership role with adults. She describes her father as being "really insecure" (W-1-7), and in her mind she sees a direct link between her father's insecurity and her own lack of confidence in dealing with other adults. Comments such as "I'm not competitive;" "I'd rather do a cooperative thing;" "I just want to please everybody and I never want anyone to ever argue or fight;" and "I don't feel competent directing adults" (W-1-7) illustrate to Wanda her own sense of insecurity, a legacy that she perceives herself receiving from her father.

This teaching theme of "helping those who really need you" became conscious for Wanda once again during her high school experience. She, like her brothers, found math to be a difficult subject. Yet, she recollects one of the most outstanding teachers she ever had as being her high school math teacher.

> . . .I think a good teacher, an excellent teacher to me, is what I called here an "experienced guide". Like Mr. Russ was. He was a high school drop-out, and the fact that he was a high school drop-out and then went back, taught lots of things to a lot of people I think, even by just who he was. So when I think of a teacher, I think of an "experienced guide," one who has been there and survived. He (Mr. Russ) could say to kids: "Well yes, this math looks really hard to you and it was hard for me too. But look,

> here it is, years later, but I've got it now. If you don't get it right away, that's OK, we'll explain it to you another way. . . . " There's different types of learners, well teachers are different types too. . . . So I think then to be the best type of teacher would be a teacher who has lots of experiences and really rounded background, because then you could reach more types of learners. . . (W-2-8).

Wanda speaks of her experiences as a university student fondly. She recalls a few ". . .terrific teachers, some in university" (W-3-8), though she does not name or describe them. When questioned about the impact of her university education in early childhood upon her teaching practice, Wanda indicates that she learned a great deal about theme planning, use of learning centres for instruction, and about letting children learn through direct experience with educational materials. Although Wanda's undergraduate education took place over two decades ago, there is still evidence of its impact in her classroom to this day.

As well as university, Wanda had another year of post-secondary study at Trinity Theological College part way through her teaching career. Wanda is a practicing Catholic, teaching in a Catholic school system. She sees her experiences at Trinity as having a significant impact upon her own growth in several ways. Although raised as a Catholic, she states that she did not ". . .feel my faith personally. . .like I owned it, like I chose it" (W-1-5) until, as an adult, she studied at Trinity. She also came to a much deeper understanding of the nature of free will, and this was to have a major impact upon her classroom pedagogy.

> One of the things that came home to me at Trinity a lot was this business of freedom. If God wanted everybody to be Christian I guess He could have made them that way. . . . You talk about the gift of faith, that everyone I guess has access to the gift but is free to choose or not to choose. I think a lot about that when I look out in front of me and see this "one of everything" kind of thing (this refers to Wanda's very strong belief in the uniqueness and individuality of each of her students). I think: Well, that's how God made them." And so I say they were created that way and my job as a teacher is

> not to insist on conformity. It's not that everybody has to be a certain way and everybody has to achieve a certain amount, everybody has to be able to do everything well. But it's to look for what are the gifts each child has, how can I help them to grow? Not to infringe on their freedom (W-3-14).

In addition, Wanda felt very close to the community of students at Trinity, and felt that "everyone was so supporting and loving" (W-1-4) and that she was able to draw strength from this community at a time when she really needed it due to the break up of her first marriage.

It was while at Trinity that Wanda met and became close to a priest who was to become for her the model of an ideal teacher, a teacher who ". . . had it all" (W-3-8). She described Fr. Fred's pedagogy as being accessible to people of all learning styles, easy to follow, current and relevant, visual, clear and interesting. But in listening to her describe one of Fr. Fred's classes, I felt there was more here than simply an appreciation of pedagogical technique. When I inquired more specifically what it was that she admired so much about Fr. Fred as a teacher, Wanda replied ". . .he can know things through other people's stories, that's how he teaches. . . and that's how he makes connections" (W-2-8). We discussed Fr. Fred in a later conversation as well.

> Even though he taught large classes you really had the feeling that he cared very much about individuals. It wasn't just a subject, he was teaching people. So because he went out of his way to prepare himself, make sure he was top notch, he went out of his way to allow students to succeed even though it was harder for him. I think that made him a great teacher at that level (W-3-9).

For Wanda, being cared about as a person and not merely a student, being given individualized opportunities for success, and "making connections" were the cornerstones of Fr. Fred's model pedagogy. These were the elements of his teaching that she found to be of value to her, and she works at incorporating these elements into her own teaching practice as well.

Closely linked to her experiences at Trinity and her teaching in a Catholic school system are Wanda's evolving beliefs as a Catholic. In her own view, Wanda is not simply a teacher, but a Catholic teacher, and for her, this has a significant impact upon her teaching practice. The day I observed her teaching was punctuated with prayers, singing of religious songs, the events surrounding the birth of Christ in a pictorial display on a bulletin board, and the making of a nativity scene. Part of this was undoubtedly due to the time of year, with Christmas fast approaching. However, these were not simply holiday activities, but rather Wanda used the time of year to try and instill in her students some of her more fundamental beliefs about God and people and how we should all work at relating to one another.

For Wanda, being a teacher is more than simply a job, or even a career. "Being a teacher is really a vocation. You are called to teach" (W-2-8). When I asked her what teaching as a vocation meant to her, Wanda replied: "It goes back to . . .St. Paul and gifts, and all gifts being for the community and for the good of the community. And if God has gifted you to teach that means that He's given you that gift, not for you but to share with others" (W-2-10). In this context, Wanda sees herself as having a deepening relationship with God, a God who called her to teach, a God who has given her special gifts, gifts which she is to share for the benefit of her community.

There exists within Wanda's pedagogy a tremendous respect for individual difference. This arises partially from her faith, for she believes that ". . .God created people differently, and I don't think the job of the school or the parent is to make them all the same" (W-2-5). For her, each student has been given special gifts from God, gifts that she believes should be used ". . .for the good of the community. And if you have a gift then I think you do have the responsibility to make the best use of it in a communal sense" (W-3-15).

Wanda herself is a member of many "communities." One of these communities is her own family. Although her first marriage ended with an annulment, Wanda now believes that having gone through this experience, she is better able to relate and connect to others who have had a similar experience. For Wanda, experiencing things that enable you to better connect with others who have shared a similar experience is growth.

Wanda has been married to Wally, her second husband who is also a teacher, for almost a decade now. She sees this marriage as being an extremely significant growth experience for her, because ". . .anytime you're in a real committed relationship with somebody else then that's going to bring growth because I always see a relationship as give and take. And give and take to me means growth. If you can learn to compromise I see that as a growing kind of thing" (W-1-3).

The fact that she and Wally are teachers augments a blurring of the personal/professional dichotomy between home and work. Much of the growth that Wanda experiences in her relationship with Wally is related to teaching.

> . . .because we share the same profession, we do a lot of teacher talking kind of things. So that's how we grow, seeing another teacher's perspective. Part of the reason I was a little bit late today was he (Wally) came home and was just full of conversation about what had happened at school today. Things that he's trying to deal with. . . . So a lot of the kind of conversations we have as husband and wife, because we're both teachers, both in the business together, helps me see another teacher's perspective on something. Or, lots of times we'll say things like he asked me tonight: "What would you do about such and such?" It was a classroom kind of situation. So it's almost a professional development kind of thing, it's like getting together with another teacher and talking about strategies or how you had handled discipline things (W-2-1).

For Wanda, being a wife has brought with it several opportunities for growth. The experience of being married to her first husband, who had "terrible trouble in school" (W-3-9) and associated with "low class, bar-type people" (W-3-9) enables her to better understand, to better "connect" with those kinds of people now. In responding to a draft of this section, Wanda stressed that in using terms such as "low class, bar-type people" she is using what she calls a "societal name tag" to describe these people; one that she herself does not necessarily believe in (Correspondence from Wanda, January 25, 1991).

Being married to a fellow teacher enables her to see things from another teacher's perspective, and thus come to a deeper understanding of another educator's point of view. Being in a committed relationship, with its inherent give and take and compromise is also viewed by Wanda as growth. For Wanda, these experiences deepen and enrich her abilities to connect with others, and thus she sees all of them as helping her to grow.

Having taught for approximately twenty years in several different schools, Wanda has had many different experiences with a vast array of colleagues, administrators, and facilitators. Yet, in her descriptions of her teaching career, few colleagues are mentioned as having had a significant impact upon her professional growth. In her relationships with her colleagues, Wanda describes herself as ". . .fairly self-contained, except if there's somebody else who teaches the same child" (W-4-9). Thus, connections to most fellow teachers are not direct, but rather are seen as occurring through the students.

There have been some notable exceptions to this however. Wanda equates learning with growing, and has a firm grasp on how it is she herself learns. "I learn from watching someone" (W-1-6). "I have to experience things, I don't learn so well just from reading a book or something like that. I need to experience it, then I know it better" (W-2-8). Because of her own ways of learning, Wanda describes working with facilitators as a professional growth experience. These subject area teaching specialists came into her classroom, taught her students, showed her different ways of teaching a particular subject, and brought this particular subject to the forefront of her teaching practice. Wanda believes that she learned a great deal from her work with these facilitators. She has had opportunity to work with two facilitators, and cites both of these experiences as being of great benefit to her as a teacher.

With one notable exception, Wanda's connections with her administrators focus primarily around the students that she teaches. She goes to great lengths to keep her principal informed if any of her students are having problems at home, partly as a legal protection, and partly so the principal can make these connections to other siblings who may be experiencing difficulties at school as a result of the same home situations as the brother or sister that she teaches. The one notable exception was Rachel. Rachel and Wanda began their teaching careers together almost twenty years ago in the same school. Recently, they taught together once again, with Rachel now having become a school principal.

For Wanda, Rachel is an outstanding administrative leader in several ways. Wanda describes Rachel as ". . .a prefect administrator" because she ". . .always goes to bat for her teachers", ". . .she'll be there for you 100%", ". . .she'll make the tough decisions" and will ". . .always be up front about it" (W-4-18). Wanda sees Rachel as setting a "fine example" and a "high standard" of educational professionalism, and as a teacher and administrator who has a tremendous respect for students.

How had Rachel helped Wanda grow as a teacher? Rather than a specific professional development activity that they had worked on together, or the sharing of certain teaching techniques, Wanda felt that Rachel had helped her develop as a teacher by giving her ". . .a shot of confidence or a pat on the back or some kind of a vote of confirmation" (W-4-18-19). For Wanda, the greatest barrier to learning, be it as an adult or as a child, was failing to believe in yourself, a lack of confidence: "the biggest enemy to learning is thinking you can't learn. . ." (W-2-9). When Wanda says this about students, she is in effect also saying it about herself. Thus, when Rachel confirmed her as being a good teacher, this opened possibilities for Wanda to continue to grow and to develop as an educator that would not have otherwise been there.

For the most part, professional development activities, inservice sessions, and teacher education conferences are given only a passing mention as professional growth experiences for Wanda, although she does admit to enjoying them, and to some extent learning from them. However, the primary source of Wanda's professional growth seems to be the children that she teaches.

> I try not to take it for granted that the way I'm doing things is necessarily the right way. I keep watching, you know, monitor and adjust. Keep watching the kids and see what results are coming out of my teaching so that I can try to improve that way. I go to lots of in-services.

> Some of my favorite days during the teaching years are convention or PD days when I get a chance to hear somebody else. I try to do some reading but I don't have much time for reading anymore. Just try and listen to other teachers (W-4-11).

One professional development program that Wanda mentioned specifically was an effective teaching program that she participated in a few years ago. "I do think I learned a lot from that. I think it gave me vocabulary. It confirmed some things that I thought I knew and it gave me better insight into other things, taught me some things, clarified some things. . . . But I suppose it does mark a growth. . ." (W-4-15). The effective teaching program gave Wanda some names and a conceptual framework with which she could identify and label certain aspects of her teaching. The effective teaching program confirmed some of what she was already doing, much as Rachel did for her. Thus, for Wanda, some of the essential components of growth are words and confirmation, and she is quick to pick up on these when they are offered to her by people with whom she has connected.

Wanda teaches from whom she is. For Wanda, teaching is a vocation, a calling from God, and as such it would seem to be almost sacrilegious to teach in an inauthentic fashion. ". . .you teach from who you are. . .as a person that's a teacher" (W-1-5). "You can't give what you don't have. To me, teaching is not just a transfer of knowledge. . .it's making connections. It's not just giving somebody something cognitive, but it's teaching more about who they are and what the world is about and giving them a lot of confidence so they'll be able to learn" (W-2-8-9).

She has a firm grasp on certain facets of herself: how people from her past shape her view of her personal pedagogy; the influence of her university education and her early years of teaching in kindergarten; how she prefers to learn; her relationships with important people in her life; her relationship with God; and the priorities in her life at this point. For Wanda, a good teacher has three essential components: knowledge of self, knowledge of curriculum, and knowledge of the particular children they are teaching. When faced with the dilemma of teaching the individual child as opposed to teaching the prescribed curriculum, Wanda reaches for the child. She is a hopeful teacher, optimistic that all children can and will learn in her classroom, and she goes to great lengths to instill that kind of learning confidence in her students.

She sees herself as coming to knowledge more intuitively than intellectually, and sees people who are able to integrate both intuitive and intellectual ways of knowing as being "blessed" (W-1-1) because this enables them to communicate, to connect, with more types of people. For Wanda, however, essential to real knowing is experience. To have had an experience enables her to better connect with people who have had similar experiences, and therein lies the value of the experience.

Wanda also sees herself as lacking confidence, and this characteristic arose several times throughout our conversations. Any experience that gave her more confidence, such as participating in a curriculum writing project, was considered to be a growth experience. Any connection that gave her more confidence, as did her relationship with Rachel, was deemed to be a growth connection. She describes herself as being "good at working with kids, because I can tell them what to do" (she laughs lightheartedly as she says this, W-1-7), but with adults she sees herself as not being assertive and wanting to please everybody.

Her professional dream, her ultimate educational goal is to be ". . .the teacher who reaches every student in the classroom" (W-4-16), and therefore to know that she "gave them what they needed" (W-3-17) when they had her as their teacher.

For Wanda, Growth Means. . .

Wanda sees growth resulting from her connectedness to others. "I connect it with positive development. . . becoming more. . . deepening understandings. . . . I think of growth of a person, growing to be more of what you can be in the sense that you can connect more to other people because you've grown, you've developed, you've been through more things so you can understand more about other people" (W-1-1).

Implicit in Wanda's notions of growth are other types of connections as well. When she talks about how children learn, she relates that she has come to believe that children learn best when she can connect the new learning to their previous experiences. As she says this about her students, she is also illustrating that she too grows from such connections, from connecting past experiences to new ones.

Wanda is very attuned to those around her; the others with whom she lives and with whom she works on a day to day basis. It is through her engagement with these others; through their reactions to her and to what she says and does that Wanda is able to judge more appropriately the nature and the direction of her growth. For example, an important aspect of growth for Wanda is confirmation. Wanda needs to be confirmed by others in her community of relationships in order for her to gain in confidence in what she is doing or in the direction in which she is moving. She speaks of this desire for confirmation in her relationship with Rachel and in her experiences with the effective teaching program. These others - be they teachers or students, parents or colleagues - deepen Wanda's understanding of who she is through their relationships with her. It is through these relationships - Wanda's "connections" - that she finds out more about herself. At times she is confirmed and supported, at other times she may be confronted. Although such confrontation may be painful, growth for Wanda always has a positive aspect to it due to the learning that takes place.

Wanda grows through special kinds of experiences; experiences that often involve her relationships with others. Participating in "sincere dialogue" with her husband, about themselves or about teaching helps Wanda to deepen her understanding, and thus she grows. Being in a committed relationship with "give and take" and compromise, which is one aspect of her view of her marriage, is also a kind of growing for Wanda. When she understands something of great value at a deeper level - such as her faith - Wanda names this "growing."

There were numerous other examples of Wanda's personal meanings of growth that arose from our conversations as well, such as being given more confidence; developing the ability to see things from another person's perspective; having new and meaningful experiences; being given better words; being confirmed in what she is already doing; learning more about teaching; setting goals and working toward achieving them; and reflecting on past experience with an eye toward the future.

An example of one aspect of Wanda's conception of her personal growth deals with the notion of confidence. Wanda sees herself as not having enough confidence, especially in regards to her relationship with other teachers. For her, confidence is a thing of value, something that she wishes to gain more of, something to be treasured and nurtured. Thus, any relationship through which she gains more confidence is seen by her as being a growth relationship, as evidenced by her comments about Wally and Rachel and her experiences in writing curriculum. In this view, growth occurs through a relationship with others in which a person gains more of those qualities upon which they place value.

In Wanda's view, growth is not ". . .just practical day to day kind of things. It's a larger vision" (W-4-17). For her, this larger vision is a movement toward that which she feels intuitively is "good" - good teaching, good relationships, and good "connections" to others.

Diana

Observations and Conversations

My journal notes for January 15, 1990 read as follows: "Interviewing Diana today. Though not part of the original sample, she was asked or offered (to participate) a long time ago. She seems to have a want/need to tell her story. Interesting! How many of us would like to tell our stories to someone who really listened, who taped, transcribed, wrote and put it in a book. . . Why am I talking to her? Because these women (the participants in this study) have taught me that the relationship is more important than the time or the dissertation."

This entry reminded me of how Diana had come to be involved in this study. She and I had worked at the same school several years ago, although we had not worked closely, being in different divisions in different corners of the school. During the intervening decade, we would occasionally see one another at social gatherings and at chance meetings a few times throughout the year. It was during one of these occasions that she inquired about my research. When I told her the nature of the study, she became very interested. Somehow - and I am still not sure how this evolved - she became a participant in the study. Due to time and resource limitations, I had originally intended to have only five teachers participate in this work. However, it somehow came to be understood that Diana would participate also. Initially I thought that perhaps she might comprise a mini-study. However, it was sometime during our first conversation that I came to realize what a wonderful story she had to tell. I was hooked. I wanted to know more, and as we worked through the study together, I came to know Diana at a much deeper level, and was most grateful that she had serendipitiously come to be a full participant in this project.

Diana is a small woman in her mid-forties, short and slight of stature, with a lively sense of humor. Although she can be very serious when she deems it necessary or appropriate, Diana much prefers to be bright and lively. There is a perpetual twinkle in her eyes, always ready to see the funny side of life. She does, however, take certain aspects of her life very seriously, such as her faith, her work as a teacher, and her role as a parent. She does not, however, take herself too seriously. She has a huge repertoire of jokes, and seems to take great personal pleasure in bringing laughter to others. She is highly energetic, the kind of person who seems to do most things quickly and well, who never runs out of steam and rarely stops running. She is involved in a wide variety of activities in her life, some personal, others professional.

I arrived quite early on the first morning that I was scheduled to observe in her classroom. She greeted me at the office, and informed me that she was taking me to lunch. I can recall being quite surprised at this event, not so much that she was taking me to lunch, but at the force with which she said it. I was not really being invited, I was being informed. I had never thought of Diana as forceful before. As she walked me to her classroom, I sensed a nervous tension coming from Diana. I thought of past experiences that I had observing teachers as an evaluator, and how stressful it can be for teachers to have another educator in the room watching them. This was supposed to be different, however. Yet, in some ways it was similar, and both she and I were a bit uneasy with the unknown elements of this experience we were about to share together.

Diana left me in her room, and since I had about fifteen minutes before the children arrived, I took the time to photograph her room and to examine it more closely. As a metaphor of Diana, her room had much to say about her. It conveyed a strong sense of neatness and order. Everything had a place; everything appeared organized and tidy. Even the stack of scrap paper was neatly piled. What struck me most was the emphasis on children's names. Not only were the names of the children printed and colored on each of their desks, but there was the most beautiful display of each of the children's names around the top of the room. Each child's name was up there, high and bright, large and beautiful. I knew I would feel good if my name were up there, the grade three equivalent of neon lights. I thought perhaps these children might feel the same way.

I was drawn to a cage at the side of the room, in which there were two small animals. In a later conversation Diana told me ". . .I always liked animals and there is something really ice-breaking with children if there are animals. And children who are nervous about animals or don't relate that well to other kids always seem to relate better when it's to do with pets in the room" (D-3-4). One of the bulletin boards in the room was titled "Jobs," and the pets were one of several jobs listed. Under each job title were the names of some of the students. Diana explained to me that she uses these jobs to encourage a sense of "ownership" in the students. "Everyone gets to have the responsibility and ownership of our classroom. They get to feel that they're in charge of keeping it like their home away from home" (D-3-1). Diana uses several "ownership things" in her classroom; activities and responsibilities that give the students a sense of belonging, a sense that they are an important part of this group called Diana's class.

Further observation showed an abundance of student art and written work on display. It was everywhere. There were no blank spaces on any bulletin boards, and very little of the display materials were professionally produced. Instead, it was the children's work that was important, it was the children's work that was on display. ". . .I let them help decorate the room. And their work is up, so there's an ownership, there's a feeling that 'There's my essay up there' and they sometimes will read their essay out loud first and then we will put it up. So, it is decorated with their things" (D-4-3).

On an easel was a piece of poster paper upon which were written the five "Grade 3 Rules."

DI: At the beginning of the year we all sit down and make up the rules together. Of course they're teacher directed so they usually come up with the kinds of rules that I'm expecting. . . The number four one is the biggy (Treat others the way you would like them to treat you). They don't always come out the same way. . . .every year they're a little different but they're the same basic rules. . . . They were done as a group at the beginning of the year.

D: Why do you let the kids develop these?

DI: Ownership! As soon as they feel they're part of the decision making process, they stick to them then.

D: Let's follow development of that. . . . When you were first starting teaching did you let kids determine classroom rules?

DI: I probably made the rules. I probably gave them a list of rules at the beginning and it was a more autocratic classroom. I still feel that I have that control in the classroom but they feel they have come to the decision making. It's a subtle difference. . . . They just feel that they are in charge more of their own behavior, that there isn't a policeman policing them. . . I'm actually just making them realize that they have choices always and if they make correct choices, everybody benefits.

D: And what happens when they make incorrect choices?

DI: Then I remind them, usually it's sort of like gentle nagging but it's keeping them on track. Some kids just have a bad day so you can't jump on them quite the same. You realize they're going through something. . . I would have been harder on kids in the old days if they would have been talking or fooling around. And now I'm gentler. . . (D-3-5-6).

Beside a crucifix hanging on the wall at the front of the classroom was a hand-printed prayer. I observed the students saying this prayer at the beginning of each morning, and felt that the choice of prayer said much about Diana, for the prayer asked God to ". . .help us be friends with each other" and to "help us to love one another".

The children entered the room with a quiet noise, and went quickly to their desks. I was introduced as someone from the university who had come to see ". . .a great grade three class." They were very quiet during the morning announcements, during which a hot dog sale was announced.

D: . . .I noticed some comments you made to the kids about (hot dog day), "Are you going to participate, are you joining us?" . . .Is that important to you?

DI: . . .for a lot of kids it's really a treat day. And I'm starting to realize that. So what's a few bucks if I never get paid back?

D: Then you'll pay for the kids that don't (have money)?

DI: Yes. . .and I wouldn't do that in the old days. I think because there's a few children that I've noticed every year that never ever,

ever get to do stuff like that.. or a field trip or something. . . .it's just I don't want them to have the hassle because those are all stress things and sometimes the mothers just can't pull out the money right away. . . . Same with lending money for somebody for milk. Like it doesn't happen really that often and teachers will say, "Well I've lent money to kids and now I've learned my lesson, never again." Well I've never learned my lesson (laughs). I just think for the few people that may rip you off, you're also providing something good. . . . In grade three you have enough things that you can't get and you can't have. . . . It's just one thing that you're not going to worry about. You're not going to worry every day in school that you're not going to have what everybody else has. So I do that with supplies too. . . . I used to be more picky about all of those things but now I think so what's one more ruler or buy somebody some glue and say if you can remember to pay, that's fine (D-3-8-9).

I knew that Diana had quite a sense of humor in her interactions with adults. I did not know whether this characteristic would show in her teaching until she asked the class to "stick out your tongues" so she could see if they had all used their plaque pill last night. The students chuckled, and I could see that her sense of humor played a part in her style of teaching.

DI: It's not planned, it's I think part of putting people at ease and making them feel really comfortable and it's just become more and more a part of my teaching style. . . I also noticed that it's a good way of staying more patient because sometimes there's things that could drive you to distraction. If you kind of keep it lightened up, you don't get so hysterical or so upset with somebody and it keeps them from being antagonistic or from getting their back up or. . . It just keeps children more cooperative. If they feel you're always on their side and you're pulling for them. . .

D: If you can try to think back to your early years of teaching, do you think you used humor as much?

DI: I was probably more of an artificial personality. I was probably not as much myself. Sometimes like at the very beginning of the year when I'm first introduced to the kids I'm probably not as revealing of myself, till as day by day goes on it gets more and more easy. They're all kind of nervous too, so we really all become a family together that way (D-3-1-2).

During a story reading session, Diana has the children come up to the front of the room and sit around her. As she works her way through the story, she continually asks the children questions. However, I am interested in the nature of her questions. She does not ask questions about the story itself, but about how incidents in the story may or may not relate to the children's own life experiences. The father in the story has a beard: "Do any of your dad's have beards?" The man in the story never washes more than once a week: "Do you wash your face more than once a week?" I asked her about connecting school to the student's home life.

> . . .I don't know if it's that conscious any more but I do that all the time, often. I think it's just because (school) isn't an artificial world. . . it's just part of their whole experience. . . . I think that has something to do with learning. I think the more you can relate anything to someone's experience the better they'll remember it. . . . Everybody does that, I think. It's just you give them a higher interest level. . . . You can see the interest. You're not loosing half your class. . . you notice they're with you then if they're part of it. . . . I can feel they're really listening and that they're interest level is high (D-3-2).

Later, Diana and the students read another story about a boy coming to Canada and his struggles to learn English. She asks the class if they made fun of George, a student in the class, when he first came to Canada and was learning English. "No!" they all chime. "Wouldn't that be terrible" (to make fun of someone) she tells them. When the children read orally, if they mispronounce a word, Diana simply says the word correctly and they go on. There is no teasing or giggling from the other students. I have a strong sense that such behavior would not be accepted in her classroom. Diana told me that it is important for her that students ". . .feel comfortable and protected. . . from being made fun of, being put down, or laughed at. . . I didn't used to worry about that as much long ago, kids being laughed at. Now, nobody will do that. You don't laugh at somebody" (D-2-7).

Diana's verbal interactions are punctuated with politeness and respect. She most often asks for cooperation, yet she is a commanding presence in the classroom. When she says: "Listening position," the children literally snap to a position of hands on desk, feet on floor, eyes front.

As the children put their clothes on to go outside, I overhear Diana remark to a student: "Nice touque. Did your grandmother knit it for you?" We talked about this as one of many examples where she tried to relate to the child's life outside of school. "I try to get to know them a little better than just as a student in the class. So if there's any problems I can be kind of aware of them. . . . Sometimes parents will tell you things aren't going that well. . . or the kid will tell you. Sometimes a kid is still young enough that they're not hiding everything" (D-3-5). ". . .they can talk to me practically any time. I'm interested in what they're doing outside of school, so we don't spend the whole day talking but here and there, in the coat room or when I'm on supervision, they can tell me what's going on in their life. . . So they have the feeling that there's a receptive listener there, and a person who is interested in them, and a person who likes them" (D-4-2).

There is a strong sense of routine and structure in Diana's class. For example, when the children entered the classroom after recess, they simply began their work where they had left off prior to recess, with no overt direction from their teacher. Diana herself has a strong need for this high degree of structure, describing herself as ". . .kind of a structured teacher. I have structured times for everything" (D-4-2).

I found myself intrigued by what I came to call "the line-up." As students completed assigned tasks in their workbooks after reading stories, they would go up to Diana's desk when they wanted to speak to her regarding their need for assistance with the assigned work. Most often they would enter the line to see her on their own, while at other times Diana would request them to come and see her. Students waited quietly in the line to see their teacher, some for as long as ten minutes. When students were observed talking to one another during this work period, they were told by Diana: "If you are stuck, come on up" (observation notes, March 7, 1990, 10:50 AM, p. 6). Diana used a lot of encouraging phrases with students when the students reached her desk at the front of the line up, such as "Oh great! Good! This is wonderful! and Good for you!" I count fifteen students in the line. I hear Diana say to one girl: "You spent all that time in line. . ." (observation notes, March 7, 1990, 11:10 AM, p. 7) and assume that she too realizes the amount of time being spent by children waiting in line to see her. Some children manage to avoid the line by approaching Diana's desk from the opposite side of the line-up. I find myself concluding from this observation that the primary relationship in Diana's classroom is her relationship with each student, and that there is not as much emphasis on student to student interaction. Diana wants the students to see her, to talk to her, to get their work corrected by her. It is her relationship with each one of them that is of importance in this classroom.

Two girls get a game from a shelf and begin to play on the floor in front of me. I inquire of them what is going on, and they tell me that they have "free time." On the board at the front of Diana's class is a sign that reads "Finished," followed by several activities. She explains that these are the activities that students may do if they have completed their work. Once again, the theme of student choice and student ownership of classroom activities comes to mind.

After a math class, we all went to a display that the older children were putting on for the school. I noticed how Diana seemed to take a great deal of interest in these older children and in their work, talking with them, laughing, asking questions. She informed me that since she had been at this particular school for a number of years, many of these children were former students of hers, and how she enjoyed seeing them and their work.

Diana talks to me about an article that she has read which discusses three stages in a teachers life. She later gives me a copy of this article, and we discuss both the article itself and Diana's learning and growing from reading and from courses. ". . .any course. . . widens your horizon a little bit. You read more, and I got more interested in classroom management type books. It was just an ongoing growth thing. . . . And then you also have a few more text books. . . . I still have them, different books, and I just look up different things" (D-4-3).

The students have all written a paragraph entitled: "What I Like Most About School". Diana has taken the time to photocopy them for me. Of particular note to me is that she too has completed this exercise. She informs me that she believes strongly in modelling desirable behaviors for her students, and that she hopes to foster positive attitudes toward school by exemplifying those attitudes in herself. All of these sheets are on display in the classroom, both the students and Diana's. Diana's copy of "What I Like Most About School" reads as follows: "I like coming to (Branson) School a lot. Every morning I can hardly wait to get to school to see my other teacher friends. I have a lot of fun with them, talking and laughing in the staff room. The principal is a great boss, too. . . I love reading stories, writing on the board, watching and learning with my students, and getting to know a lot of very wonderful children. Sometimes I think that I've spent almost all my life in school, and I can't believe I'm not tired of it yet."

Diana seems to genuinely enjoy not only the students that she teaches, but the administration and her teaching colleagues as well. We talked further about her relationship with her colleagues and her administration. Diana spoke very highly about the administration at her school, and felt that she had grown substantially as an educator through her work with them in many ways. Specifically, she mentioned that she had found her teacher evaluation to be a growing experience for her because ". . . it was done so positively. . . . The feedback from both the principal and vice principal was tremendously positive and there's something that I think you can't miss, growth can't help but happen in such a positive environment. That's what I try to do in my classroom" (D-2-2).

She also worked with her principal with the intent of developing both their skills and understanding in the area of cooperative learning. This involved some inservice work, after which they would take turns being observed by one another as they attempted to implement some of the cooperative learning ideas within each of their own classrooms. These observations were followed by conversations about cooperative learning and the implementation processes taking place in each of their classrooms. ". . .it reinforced your own ideas. You realized you weren't doing such a bad job when you saw that everybody had some of the same problems with certain kids in certain groups and it was a good feeling, positive" (D-2-9).

For Diana, a strong and supportive administration was essential for her growth as a teacher. "That would affect my growth though, if I felt that the principal wouldn't back me. . . . I would find my growth would not happen at that school. I'd have to be at a school where there was a real sense of direction, and there was a strong administration that really had some kind of sense of where we were going, and that I kind of fit into it. . ." (D-4-12).

She goes on to describe two schools where she felt the leadership from the principal was lacking. "I didn't feel like I was growing the same way, I just didn't feel secure, I suppose. In a school like that. . . you're not going to grow. . . to your potential" (D-4-12-13). Diana also sees herself growing in her present school through her principal's use of personal teaching objectives in which she and all of the other teachers set a goal at the beginning of each year, such as a particular subject that they are going to work on for the year. "It makes you think. . . it gets people thinking: 'Hey, I want to do that too'" (D-4-14). Not only does Diana see herself growing through the security, structure, atmosphere and strategies initiated by her principal, but she cites the school's assistant principal as being an example of an outstanding teacher and a model for her. "She (the assistant principal) really makes kids feel that she wants them to do well, and she works with them, she isn't afraid to stay after or work with them at noon or take a recess and work with a child. It makes them feel that she really cares how they do. . . . I think she's an excellent teacher" (D-4-10).

Diana also sees herself growing from her work and experiences with her teaching colleagues, both past and present. She described the first school in which she taught as being ". . .a good experience and I think that that has something to do with a person's growth" (D-1-3). "I didn't really have my own teaching style right in the beginning. . . . I copied the woman I interned for, except for the fact that she was a screamer" (D-2-4). She became a "good friend" of Jackie, the teacher with whom she was working as an intern, and felt that she learned and grew as a teacher through her work with Jackie. She describes the experience as ". . .a growth experience because even the way she was, some of the things she was, I didn't want to be. I learned a lot even from wanting to be different from her" (P-1-4). She sees Jackie as a perfectionist and as an excellent teacher in some ways, but also said that she was a "screamer with no children of her own" (P-1-4), something that she did not want to emulate. Diana sees herself growing from her work with Jackie in that she would emulate what she judged as good, and avoid practicing what she saw as negative.

Some of the people with whom she worked at her first school over twenty years ago have played a major part in Diana's life over the last two decades, and continue to do so to this day. Diana talks extensively about growing through relationships, and some of the most significant relationships in her life have been with people with whom she worked at her first school. Some of the teachers, support staff, and community liaison workers formed a very close-knit "support group" that has stayed together for over twenty years. As a part of this group, Diana sees herself growing not only through the support and encouragement these people have given her, but also through simple longevity, the knowing someone and their life for over two decades. For Diana, "twenty years of knowing people. . . that in itself is a support" (D-2-1), and for her to grow, Diana needs a supportive atmosphere, a supportive environment, a supportive tone, and she gets this through close relationships with special people in her life.

Not only was Diana able to grow from some of the teachers with whom she worked, but she was able to grow as a teacher somewhat indirectly, especially through one particular teacher of her son's. She describes her son as a very quiet and shy child who had mediocre success in school in his early years. But one special teacher caused that to change.

DI: . . .in grade four he had someone that made him excited to come to school, that he really thought liked him. I said to him one day: "Who do you think the teacher likes the most in your room?" And he said: ". . .I think it might be me!". I thought, in her classroom probably every kid says that when they come home, "I think she liked me the most". And I thought he blossomed that year, and I even said to her one day, "You've made me realize that I want to be a lot like you." I was probably getting towards that but she really hit home more. . . .this is the kind of classroom everybody wants their child to be in. A classroom where they feel good. They want to be there. They feel they're liked, they've got something to offer, people want to listen to them. Everybody wants that for their kid. It's a universal, so the closer you can get to that the better you are as a teacher. . .

D: So you're attitude towards kids has changed dramatically from. . . your own child and from what you've learned from your own child's teacher?

DI: I think it was always kind of potentially there. I loved the kids but they probably would never ever know it. Now they would know it. . . I'm more demonstrative. I told you I hugged more and I tell them they are great. They come up to me now and say: "I love you!" (D-2-6).

She discussed the impact that this teacher had on her own growth as a teacher on another occasion, where she related a conversation she had with this particular teacher. "I told her that I would like to be a teacher that every child in my room could come home and say: "I think my teacher likes me the most," or "likes me a lot. . . ." That would be because children really learn if they think you like them and that you think they can do it. Their scores are higher. It's just like telling them their IQ is higher" (D-4-9-10).

In addition to her work with the principal on cooperative learning in which she and he observed one another in classrooms and discussed their teaching, Diana feels that she grows as a teacher through her work with her grade level colleagues, Jane and Dawn. One example of this was her use of themes in teaching, in which she and these two teachers would get together and share both materials and ideas on a particular theme. These three teachers also structure their timetable so that they all teach at least one subject to each others students. This enables all the grade three teachers get to know all the grade three students. I asked Diana if she had much opportunity to see her grade level colleagues teach, but she informed me on more than one occasion that observing others teach "practically never" (D-3-16) happened and that ". . .I don't really get to watch teachers" (D-4-10).

She sees herself as having an excellent working relationship with these other teachers, one through which both she and they benefit through mutual dialogue about teaching and the sharing of both materials and ideas:
". . .sometimes we just talk about a kid and brainstorm ideas. . . There is good communication. Sometimes all of us. . . will talk about ideas for art or ideas for creative writing. We share ideas. . . . It isn't everybody in their own little room. . ." (D-4-8). For the past year, Diana has been working as a "teacher facilitator" within her own school. For one half hour each day she assists other teachers in researching and preparation of teaching materials. She finds this to

be a growth experience for her in that it enables her to see other teachers teaching for brief periods of time when she is in and out of their rooms discussing what they would like her to do for them in her role as facilitator. Also, Diana finds that ". . .helping them (other teachers) do things gives you more ideas of how you can just branch off using the same things only in your grade. . ." (D-3-11).

However, although she finds herself growing as a teacher through participation in the facilitator program, Diana is considering withdrawing. "I want to quit doing it because it's also a guilt trip because you always feel you're not doing enough. And you're leaving your own kids each day for a kind of key half hour and I was doing more book writing and everything with my own class before I did this, but it also gave me an insight into other teachers. . ." (D-3-11). For Diana, there exists within this experience a tension between growing as a teacher through her work with other teachers as part of the facilitator program, and her sense of duty and responsibilities to her own students.

As I observed Diana interact with her students, I noticed that she touched them continually throughout the day. A gentle hand on the shoulder here, a hug there. We discussed this, and she related to me that "I didn't touch children as much before I had my own child" (D-1-2). As well as growing as a teacher through the experience her son had with his grade four teacher, Diana sees herself growing in many other ways through the experience of having a child of her own. She describes having her own child as making her more of a "universal parent" than she was before. Having a child ". . .made me immensely more patient with the children in my room. . . . I think I was a more demanding teacher. Everybody exactly the same before I had a child and afterwards I realized if everybody is coming from a different home and a different environment. . . . I can't demand the same from every child" (D-1-1). Because her son was a "quiet, shy child," Diana now goes to great lengths to get to know all of the children in her classroom, especially the shy, quiet ones. She tries to develop an individual relationship with each child, to draw them out, and to see them as ". . .not just a group, they are individuals, and I notice them individually" (D-1-2).

> I remember my very first years teaching, the little quiet kids or the little poor ability kids would often sit and the ones that were terrific would be the ones that would

> be the stars all the time. And now I realize everybody has got to learn those skills and how to cope and you don't just let the ones that are already good at it keep doing it. So you get the quietest little kid somehow to get confident enough to get up and say one thing and each time it gets a little easier. And I've learned a lot of that. I've just learned it from having my own quiet little kid, from also reading, from also just observing the class and realizing that. I just think you grow in that. . . (D-3-14).

Having her own child has brought Diana to several realizations about teaching and about children, realizations that she sees as being growth for her. She describes having your own child as potentially having a major impact on a teacher's views. "I think. . . you see a whole different view of children when you have your own. There's a whole different feeling I think. For me there was anyway. It's just like an angle you've never really looked at before. . . I certainly think it helps a lot of teachers become more understanding. . . . Once you get to be more of an understanding person, you can understand all of these things about kids" (D-4-1).

I observed a math game being played in which the students had a competition related to their multiplication table. I noticed that the students were free to guess at the answers, and if their guesses were incorrect, they were not penalized or embarrassed in any way, either by the teacher or by the other students. This was similar to mistakes that were made when the students took turns oral reading. Errors in pronunciation were quietly corrected, and on they went with their reading. These students seemed to be free to take risks with their learning without fear of embarrassment. Diana wants the classroom to feel "safe," to be a "haven" for students, a place free of embarrassment and ridicule, from her or from other students. One gets the sense that to make fun of another student in this class would be a violation of a most serious taboo. For Diana, classroom atmosphere is critical, and she has very definite ideas regarding the kind of classroom atmosphere that she wants.

> I try to make them feel really welcome and we miss them if they're not there. They're important. And I now realize that kids probably don't remember very much of what they've learned in grade three but they certainly remember the feeling they had in grade three. They

> remember how they felt about school and how they felt about their friends and how they felt about their teacher. And a little bit that you taught is not going to be what really goes down in history in their minds. When they reflect back they're not going to remember a work sheet you gave them, but they're going to remember that they felt really good when they'd write something or that they always got their drawings put up, that they felt great that year (D-2-6).

Diana sees herself growing as well from the students that she teaches. She can ". . .see an actual change in kids. . .and that's tremendously satisfying. . . . It is a growth experience as far as feeling that you're being successful" (D-1-6). She also describes incidents of working with children in a teaching or in a discipline situation where she learns about that particular child from the reaction she gets. "It works" means that the strategy used has been successful. She ". . .can see the interest. . . can feel they're really listening. . . . They kind of know I'm interested in monitoring what they're doing. . ." (D-3-2).

Diana related two stories to me about former students, now adults, who have had an impact upon her growth as a teacher. The first, Ralph, is now teaching elementary school. Diana inadvertently met him at the school where he was teaching, and after a brief conversation he told her that he was trying to be like her, that he was trying to be the same kind of teacher to his students that Diana had been to him. "I was thrilled" (D-4-16) she said, and she sees Ralph as being a symbol of her growth as a teacher because he confirmed for her that she was a good teacher, a teacher worthy of emulation. For Diana, this was affirmation that she had grown to be a teacher of worth, a teacher that other teachers tried to model.

The other story was markedly different. At the conclusion of our last conversation, she described a chance meeting with another former student

DI: I was at a wedding, and this young guy next to me said: "Are you Mrs. Diana?" And I said: "Danny!" He said: "You remembered me, you remembered me." And I said: "You look just the same, only grown up." And he said: "I'm married now. I have a wife and I have two kids". And then he said: "Oh, Mrs. Diana, if only you had known, when I was in your room. I was so quiet and that, but lots of times I came to school and I never had breakfast, I never.. My mother was mentally ill all while I was in elementary, and nobody knew." I was just shocked, and I said: "You were this good little quite kid". And he said: "Yes, but I never told. I never ever could tell. I never told anybody. Lots of times I wore the same clothes because she wouldn't do the washing. Other times I never had lunch or breakfast. And I wanted to tell you lots of times, but I never told you." And I was sitting there, just about crying, and he said: "And I just hated my mother. I hated her. It's taken me until now to kind of realize it wasn't totally her fault. She just couldn't, she was mentally ill. And I vowed that I would be a wonderful parent. Our house was always a mess, it was always terrible, and nothing was ever done. And now I have the nicest home in Millwoods. I think my yard and my garden is beautiful. I take my two kids to everything I do. I've changed so much. But I still remember back, none of the teachers ever really knew me".

And I went home after that, I was just a basket case after this wedding, talking with all these kids. And I kept thinking, now, I don't want any kid to be able to say that you never really knew me. I want to be able to know a little bit. Imagine to miss that whole year, and you wanted to say stuff all year, but never did. . . I thought it's maybe good for a teacher to hear that the odd time from a kid that liked you, but just never could.. I think teaching has changed. . . I think that teachers are more understanding now. I just think that maybe they would notice it. Maybe, maybe not.

D: Are you saying teachers would, or you would?

DI: Oh, I'm sure I would! That made me really think twice, that I'm just really going to notice (D-4-18).

Diana made a vow, a promise to herself that is symbolic of her growth as a teacher. She vowed to notice; that never again would another student whom she had taught for a year ever be able to say to her: "You never really knew me." For Diana, this was a painful episode of teacher growth, yet one through which she feels she really grew, one that has had a powerful impact on her teaching practice and on her relationship with the students whom she teaches.

Diana learns and grows not only from the day to day experiences of teacher work and chance encounters with former students, but she sees herself growing primarily from more sustained relationships, relationships that go beyond the moment and have a quality of longevity to them. One example of this is her mother, whom she describes as "my mentor and my best friend" (D-4-10), a "one man support group" (D-1-9) who continues to be interested in Diana and to give her advice and support to this day. She describes her grandmother as "someone whose known me from scratch" (D-1-9), a person with no pretense who really accepts her. Diana lived with her grandmother for a period of years as a young adult, and she see this experience as having developed within her an appreciation and understanding of older people. For Diana, one relationship leads to another. Because she had a child of her own, she feels that experience enabled her to relate better to children. For Diana, a similar transference occurred from her close relationship with her grandmother. Because she lived with her grandmother, she is now better able to relate to older people. From this experience of living with her grandmother, Diana has developed an interest in having relationships with elderly people, relationships that she sees as being beneficial to her growth as a person.

> . . .one network (of relationships) leads to another. So now I have these people who are ninety and I'm picking people up for church and you get to know a little network of people that are appreciative of every little.. and you really start loving them. They don't have to fake anything when they're old. I learned a lot of that from my grandmother. She was just herself, she wasn't trying to impress anybody. A lot of people don't realize there's so much fun to be had with little old people. . . you can relax and have a really good time with them. . . they start realizing the important things. . . . They give me a whole different perspective, or a whole different view of the rat race. They don't live the rat race (D-1-9-10).

Diana spoke about her growing and learning from older people on another occasion as well.

> . . .older people. . they're not into mind games, they're not into phoniness really. They're real people and they're

> real comfortable to be with. . . . They say what they think. They're not as afraid to take a risk of saying something when they feel comfortable with someone. They've actually got a wealth of experience, a wealth of advice if anybody ever wanted to listen to them. . . . I'll visit my neighbor later in the evening. She's a retired secretary and. . . she'll talk about just her life and it often helps me just keep a good perspective on things, the way she talks about things. There's just something about talking to people like that. . . . It's more meaningful. . . . They are just so real. They don't mind making fun about themselves or things like that. . . . There's no ten foot deep facade that you have to get though. (D-2-3-4).

Older people do not see the world the same way as do younger people. By establishing relationships with the elderly, by engaging in conversations with them, and by really listening to them enables Diana to see life from a different perspective, a "good perspective." For her, this seeing from the good perspective of the elderly is another way in which she grows.

There have been other specific groups of people that Diana has connected with from which she sees herself growing. She spent a one year leave studying at Trinity Theological College. While there, she became very close to the group of students with whom she was studying.

> There was a real learning from each other. . . . I learned to not be so judging of others. I learned that I really kind of had a real refresher for my faith. It was like a booster shot because a lot of things that you get bogged down in with rules of the church and laws and everything, I started to realize that's not important. What's really important is a person's faith. . . .when you're in that environment day after day, makes you realize that. The big things aren't what everyone's calling the big things (D-1-1).

The "big things" for Diana are family, friends, and success at her teaching.

Diana sees her faith as evolving and growing, and she also sees her faith as having a tremendous impact upon her teaching. She says that her faith ". . .affects me as a person, so that would affect everything I do. . . I've gotten to be able to look at the big picture and that we're only here on this planet for a little tiny space of time and sometimes the nit-picky stuff is really not worth it. Sometimes some of the things we make mountains out of are really nothing. Sometimes we're not looking at the whole kid and his whole life and I'm starting to. Maybe that happens as you get older, you start realizing that. . ." (D-2-10-11). As her own personal faith grows, she develops ". . .more faith in people. . . . I don't see people just as the good guys and the bad guys, bad kids and the good kids. I think there's a good kid in everybody, some people just haven't discovered it yet" (D-2-11). Her faith has taught Diana that people are important. ". . .it's got deep religious meaning. That's why we're all here. . . . To help each other through somehow" (D-3-17). Because people are important to her, Diana tries to ensure that each day, each student feels this importance. ". . .each person (student) has to feel sometime during the day that they're important enough that I care they're there, that I'm glad they showed up" (D-3-17). This priority of people is so ingrained in Diana that it shows in her teaching in the most natural ways. I observed her teaching a science lesson, and she told the class "These (air, soil, water, and the sun) are the four most important things in your environment, besides people" (observation notes, May 10, 1990, 1:00 PM, p. 7). Diana has a set of values which places faith and people at the top. This is so much a part of her that it not only shows in her teaching, it is quite simply a large part of her being as a teacher.

Diana believes very strongly that children should look forward to coming to school, that there should be a sense of anticipation in her teaching.

> . . .I sort of now realize if there's something to look forward to for anybody, it makes your life a lot different. . . . If you read those things about what I like about grade three or what I like about school, (refers to the paper that Diana gave me in which she wrote about what she liked about school). . . . I think: " Why do I like coming to school?" I like coming to school because there are friends here, there are teachers here that I like to visit. There are perks to my day. I really enjoy a lot of things.

> It's going to be the same for the kids. If they have lots of friends and people and things to look forward to and things to do that they like, they'll want to come here and they'll want to learn things (D-17-18).

She accomplishes this goal of establishing anticipation in many ways. Besides the bigger events, such as special activity days, parties, and hot dog days, Diana builds anticipation into her actual teaching. In doing a theme on giants, Diana would bring animal cookies to school, and the children would each get to eat five bears, just like the giant in the story. When reading a story about plants, Diana tells her class that they too will be growing some plants next week. Diana herself looks forward to coming to school, and she works to encourage this same sense of anticipation in her students.

A primary source of growth for Diana is through reflection. She does not recall doing this when she was younger, but it is a practice that she developed and has nurtured since sometime in her thirties.

> . . .when I went to Trinity (Theological College) I started to realize this: most of the things you realize about yourself are done through reflection. And it's always when you sort of sit down and see how you've been before a certain time and how you are now. You compare those in your mind. Most of my feeling of growth is always on reflecting back, and some of that probably would happen just by aging. But then I look at how my life has gone and it's all those things I figure I've added to the growth. My relationship to my parents, my relationship too with my son, my relationship with my friends. . . . I think the relationships are the most important thing, the actual give and take, and love with the people I know. . . .often I just assess the way things are going and that includes looking back (D-1-7-8).

Diana sees her breadth of experiences, experiences that she accumulated as she got older, as bringing about a tendency toward reflection.

DI: I think having a little experience under your belt, having changes happening in your life, going to different schools, having relationships, having children, all those pile up and I really start thinking about different things. . . .you're finished your day, sitting down relaxing, or maybe you're marking work and an incident from the day comes to your mind or something somebody said, it isn't always negative or anything. You just kind of think about it, how you handled it, how you might want to handle it the next day if it's a continuing thing.

D: What about some of the bigger things you talked about. . .? Describe that for me, what that's like when that happens. . .

DI: It's usually a feeling that things are going pretty well. You think of the things you're doing right. . . you want things to continue going well, so you just think back on what helped you do successful things so that you can continue being a success (D-2-3).

Diana also felt that participation in this study was of benefit to her, as she saw it bringing about a deeper level of reflection concerning her teaching beliefs and practices. For her, the study

DI: . . .made me reflect even more than I was. . . because every time I would get one of these mammoth (transcripts), I would really be thinking about. . . some of the things. It brings back a lot of memories, and I found it very positive, probably because it's you doing it, and you make it so easy to answer. . .

D: Did this help your teaching at all?

DI: Yes. If you're saying things like: "I want this classroom to be a room where people feel loved. . .", when you go to school the next day, you're aware of that twice as much as you are normally. (Normally) it's just in your sub-conscious but suddenly it's in your conscious. . . The kids benefited probably this last several months. . . (from me) making a double effort to make sure they were feeling like they were successes. . . It makes you realize - strengthens your commitment to what you said you were going to be like, or what you are like (D-4-17).

For Diana, Growth Means. . .

The question that Diana and I were exploring was how she saw herself growing, both personally and professionally. In exploring this question, we examined some of the critical incidents in her life, her value and belief systems, the relationships with others through which she sees herself growing, and how these growth experiences were reflected in her teaching practices and beliefs.

In our initial conversation, Diana described growth as ". . .an experience that would change you. . . for the better," experiences that made her feel that her "life has been enhanced" (D-1-1).

The first critical incident that Diana spoke about was having a child, an experience that enabled her to "understand children better," to "understand relationship better" gain a "whole dimension of love that wasn't there" (D-1-1). Through having a child of her own, Diana saw herself growing in certain virtues, such as patience and understanding, that enhanced her as a person and as a teacher. This also impacted her relationship with the students that she taught in that she began to notice them as individuals, as persons, not simply as members of a large group called class. For Diana, growth through having a child of her own could be called "more or less." She grew more in virtue and less in vice; more in patience and understanding and less judgmental and demanding. To gain more of a virtue is grow, to decrease a vice is also to grow.

In a similar way she grew as a teacher from her relationship with Jackie, the teacher for whom she was an intern in her first year. Diana sees herself growing from her relationship with Jackie, with whom she developed a close friendship that spanned two decades, in that she emulated what she deemed as positive in Jackie's teaching practice, and rejected those qualities she deemed as negative. For Diana, a close relationship with other educators presents opportunity for growth in multiple ways. For her, you can grow from the positive and the negative, from emulation of "the good" and rejection of "the bad." She relates that she ". . .didn't really have my own teaching style right in the beginning" (D-2-4), and thus tried to copy Jackie in some ways. Thus, developing your "own style" of teaching is professional growth for Diana.

Relationship is a central theme in Diana's understanding of her growth. She sees herself growing through special kinds of relationships with others. In the professional sphere of her life, she grows as a teacher through relationships with other educators who:

DI: . . .can identify with your headaches or exasperation. . . . Someone who has a family and can also relate to the joys and sorrows of family life. And you talk about family, you talk about your school, people who just enjoy being crazy with you. . .

D: So what makes that a growth relationship? How does Diana grow from a relationship like that. . .?

DI: . . .It's hard to explain. There something immensely satisfying I think. There is a really inner satisfaction knowing there are people out there who like you, and respond to you and that you feel the same way about. There's kind of a peace you get I think (D-1-9).

In the more personal spheres of her life, Diana is involved in relationships that both sustain her and challenge her. She describes her mother as "my mentor and my best friend" (D-4-10), a "one man support group" (D-1-9). For Diana, her relationship with her mother has evolved from parent and child to mentor and protege.

Diana grows through belonging: belonging to a staff and administration that accepts and nurtures her, belonging to her "support group" of friends from her first school for the last twenty years, belonging to a group of her elderly friends, belonging to her son, belonging to her mother, and belonging to God. Her faith, her relationship with God, has taught her what is truly important. It has enabled her to grow in love, in understanding, and in appreciation of those things now deemed important in her life: family, friends, and success in her work as a teacher of young children.

On more than one occasion Diana spoke of growth through reflection. She sees herself growing through a continual reflection on her past, on her experiences, and through a comparison of what she was like in the past and what she sees herself as being like now. It is through this reflection on experience that allows her to grow from the experience. Reflection on successes enables her to continue them, and by implication reflection on "failures" assists in learning from them and being able to avoid them in the future.

Diana spoke often and eloquently about growing as "coming to realize." She came to realize many things. She realized the importance of feelings in the classroom, both hers and the students. She came to realize how important it is for her to be in a school that has a supportive and accepting group of colleagues and administrators, an atmosphere or tone within which she feels secure to grow. For the students in her classroom, she came to realize how important it was that they too feel accepted and welcome by her and by the other students. Somewhat distant and insecure with children in her early years of teaching, Diana now sees herself as more comfortable with children, more refined in her teaching skills, and much more demonstrative with her feelings with children. She hugs them, expresses affection verbally and non-verbally, and lets children know and feel that they are important to her. ". . .now I don't have to try so hard. . .if they're in my room I'm just going to like them. I just do" (D-4-10). In her past, she would have to force herself to like some children. Now, she believes ". . . there's a good kid in everybody. . ." (D-2-11).

When Diana speaks of starting to look at "whole kid and his whole life" (D-2-10-11), she is also talking about moving from the simple to the complex. As a beginning teacher, she focused on herself, her classroom control and knowledge of curriculum. Now, she is not only dissatisfied with seeing the children in her class merely as "students," but wishes to be more inclusive, and to understand them from the perspective of their lives outside of school as well; what she calls "the whole kid." For Diana, moving from a simple caricature of child as student to seeing the child as a complex and whole human being is one illustration of teacher growth.

Paula

Observations and Conversations

It was very wet and still raining heavily when I arrived at Paula's school early one spring morning. It had been a long slow drive for me due to the weather and the distance. However, the drive had given me opportunity to reflect back on when I had first met and worked with Paula, on our continuing working relationship even though we were no longer teaching at the same school, and upon how she had come to be participating in this study with me.

I had taught with Paula several years ago. I was new to elementary education at the time, having been educated and experienced only at the secondary level. I can recall the first time I talked to Paula at our school. She asked me some very pointed questions regarding whether or not I wanted to be at the elementary level teaching younger children, and about my attitudes and beliefs regarding the teaching of children at this level. I recall being struck by her emphasis on the students, by her interest not so much in me, and not even in herself, but upon how I viewed teaching young children. Here, I thought at the time, was a person who had some very strong values regarding children and classroom teaching.

During the few years that we worked together, Paula and I developed what was for me a very positive working relationship. My initial impressions of her were born out by experience. Indeed, I did find her to be the kind of teacher who placed a strong emphasis on children and the classroom. For her, this was where teaching really took place. She had minimal use for administrators and other colleagues who did not share that view or assist her in what she was there for, and she was there to teach the children in her class.

Paula taught me a great deal about educating young children. Much of this took the form of informal conversation and through the example she lived in school. For her, children were the reason for us being together in this place called school, the purpose of our work. This was so obvious to her, yet for some it seemed to have been forgotten. She had a patient tenacity about her that I came to admire. Although I saw her work with some very difficult children, I never once saw her give up on a student. She always seemed to have a sense of hope, a vision of the future when this child would be better. At other times, she and I arranged to observe one another teach and to discuss our teaching with each other. This gave me the opportunity to learn not only about the teaching of primary children, but to learn about Paula's teaching as well. It was because of these experiences and the high regard I had for her teaching abilities that I invited Paula to participate in this project. I believed she would have a great deal to offer a study such as this.

As she met me in the office on the morning I was to begin my observations, I noticed that Paula was coughing a great deal, the remnants of a cold that had kept her away from school for the past few days. Our original observation time had been rescheduled due to her absence, and I wondered if her ill health would impact our work together or her interactions with her students.

While we walked to her classroom, she told me she had been thinking about some of the questions we had been exploring regarding her own growth, and that she was becoming more aware that the experience of becoming a grandmother was having an impact upon her teaching practice and her view of children. According to Paula, having grandchildren was making her more aware of her students as individuals. When I asked her to expand upon this comment during a later conversation, she said:

P: Since I've had grandchildren I feel that children. . . shouldn't be expected to be as **perfect** as I did before. My expectations aren't as high. Now why? I've mellowed. I'm not as demanding, I'm more easy going. . . I guess the expectations I had for my own children were similar to the expectations I had to for the kids at school. Some children produced very well in all areas. Some I expected more of than I was getting but I compared (the students) to my own. And now I think I'm comparing (the students) to my grandchildren and since I don't have to be responsible for what they're doing, I just sort of enjoy them.

D: The grandchildren?

P: Yes. . . .I don't think that my expectations are lowered but just that I'm more patient. I can see it. Maybe it will come tomorrow if it isn't here today. I think I'm just getting older too (laughs). I don't know. Maybe it's a state of life rather than grandchildren, I'm not sure. . . .I don't get as easily upset about things, about the way they (the students) produce as I used to. And I'm not as demanding now: "OK, we'll work on this two or three days and we'll get it. . ."

D: Is there a sense of hope there? If it doesn't come today it'll come tomorrow, if it doesn't come tomorrow, it'll come the next day? You know it'll come?

P: Hope or determination, I'm not sure which (laughs).

D: Do you believe that about most of the kids you teach. . . that eventually they'll get it?

P: Some, and some I feel they won't ever get it and I'm not going to change things anyway. I'll just do the best I can and I'm not going to change that child this year. We'll work as best we can but this child is not going to produce like the other one you know.

D: . . .How does this come about as a result of grandchildren, or is it grandchildren?

P: I don't know. It may not be the grandchildren, it may be my state of life. But I am a grandmother, so perhaps it has something to do with getting to this stage of life. . . .it's because of them, because I enjoy my grandchildren and appreciate them without having that sense of responsibility. So I feel some of that is rubbing off a little bit with the children (in her class). I'm having much more the feeling in the last few years that parents are responsible for their children. I'm not responsible for them. I'm responsible for teaching them, but I'm not responsible for their behavior and I'm not responsible for their life. I'm responsible for this year's education, where I had difficulty with that before. I took on these children for the year. They were mine for the year and I was really going to change the world here (laughs). I think your saying that I'm more realistic really hits it on the head. . . . It's taken me a long time to become realistic, hasn't it? (P-4-5-6).

As we walked down the school halls toward her classroom, I thought about Paula and the kind of person I found her to be. She had always seemed to me to have a certain strength about her, a presence that I found hard to put into words. She is a woman who is small in stature, always neatly groomed, and very soft spoken in her manner. I could not recall even once ever hearing her raise her voice. However, I never felt that she was a person one could take lightly. I sensed in her a blend of gentleness and strength, both very present, neither dominating nor being dominated. Although very serious about her work with children, I had also found her to have a most delightful sense of humor, which she often kept hidden, but shared with those with whom she had reached a genuine level of comfort.

We entered her classroom and I began to look around. A classroom is in some ways a physical representation of the person who teaches therein. After taking me to her room, Paula left me alone as she went out to greet her students. This gave me some uninterrupted time to wander around the room and have a closer look. Paula's classroom reflected much of her as a teacher. It was very neat and well organized. I sensed that there was a place for everything, and if something was not being used, then it belonged in its place - nowhere else. Her desk was covered with teaching materials: an open plan book, laminated shamrocks, a mug filled with pens and pencils, stacks of paper. All of these were neatly arranged. The student desks were in rows. During our fourth conversation, the topic of desk arrangement came up, and I was surprised to learn that for Paula, the arrangement of desks was symbolic of the equality of each child in her room.

P: . . .Whenever something comes up like the choice of a game, I try to do it democratically, when they make the choices, when they get to choose. We've been switching our desks around a little bit this year. They want a new way to do it. They want something new, different other than rows and other than the circle because that didn't work too well.

D: You tried the circle?

P: Yes. . . We always change our desks, move once a month at the beginning of the month. . . to give them all a chance to be at the back and at the front and rotate.

D: Where did that come from. . .?

P: Because I don't feel that children have a right to a place in a classroom. They all have the same value, the same rights, so they should each get a turn at each place. Nobody belongs in the front, nobody belongs in the back. The bad kids don't go to the back and the good kids to the front. I don't like that. That's bad news. The big kids shouldn't always have to sit at the back and the little ones at the front. I don't think that's fair (P-4-17).

All available bulletin board space in the room was utilized. These displays varied, some were displays of student work while others were displays of professionally produced educational materials such as posters, pictures, and charts. I noticed that one of the charts had the months of the year, and under each month was the birth date of those children in the class who were born on that month. I sensed that in this classroom, your birth date was important because *you* were important.

There were several small tables placed around the periphery of the room. One of these had several religious articles on it: different bibles, a cross, chalice, and some candles. Over this table was a display of student art done along a religious theme. Other tables had a variety of educational materials on them, such as globes, clocks, a record player and tape recorder, and some materials for science class. There was a puppet tree in one corner, from which hung almost a dozen different hand puppets.

Students began to wander into the classroom, individually and in small groups, with Paula entering last. I later asked Paula what she did when she went out into the hallway as the students entered her classroom.

P: What I do there is I talk to them, I greet them, say good morning to them. It's a time when I can visit with them a little bit, where I really don't have that time any other time of the day. I find that it starts with a good tone. They feel good about seeing me and.. they have things to tell me.

D: Such as?

P: What they did over the weekend. A couple or three little girls made their first communion this weekend and they told me about that. They tell me about things they've done on the weekend that were fun or the night before that was fun, something about their health or information about going home or something like that. . ." (P-3-1).

Following a brief prayer and reflection, Paula began with a short period of silent reading followed by having the students write in their personal journals. I inquired about the use of journals in her teaching.

P: . . .this is the first year I've done journals. . . I wanted to try it and see how it worked out; whether their writing improved over the year, whether they changed their format a little bit or whether it was just a repeat, broken record about what they did the night before. Some of them have improved quite a bit. Some of them haven't improved as much as I would like to have seen. . . I check them about every two weeks. I read every one of them and I don't do any corrections in the books at all except at the end I write a little note as to what I feel they should be improving or what was good or things that they've done well. It's part of whole language. You're suppose to do that in whole language. You're suppose to do a journal every day, a little bit of writing.

D: Where did you get that from?

P: In-services. They talk about journals quite a bit. Whole language is supposed to have a whole lot of writing in it as part of your approach to language. So I've been doing that every day from the beginning of the year (P-3-1).

As the students read silently and then wrote in their journals, Paula moved throughout the room asking questions, giving information, prompting and probing the students as they went about the task of journal writing. She moves systematically up and down the rows, talking to every child in the class by the time she was through.

I noted how she was in a physical sense with the children. She seemed to have an unwritten rule about height and distance: the closer she moved toward a student, the more she lowered herself to the level of the student. There was no instance that I noticed where she "towered over" students, where she stood very close to them while interacting with them.

I also noted how often she touched the children. My field notes read as follows: "I notice Paula does a lot of touching of the students - hand on shoulder, pat on head, a gentle squeeze on the neck. All of this is done with a very warm, caring tone. It seems, from the students response to this, that they are used to it, are comfortable, and enjoy this" (observation notes, May 7, 1990, 8:45 AM, p. 1). During our fourth conversation, I asked Paula about this touching of the children.

D: Another thing I noticed is that there's a constant touching of kids. A hug on the shoulder, an arm on the shoulder, a little touch on the back of the neck, a pat on the head, that's continual.

P: I didn't know I did that. . . I had no idea I did that until I did that video of myself. . . And I thought, My God, I'm touching those kids constantly. I didn't realize I did that. That's just me. I haven't consciously done that. I didn't even know I did it.

D: So you first came to recognize this when you saw a video of yourself teaching?

P: Yes. . . .That's just part of my personality. I didn't even know I did it. But I do do it. When I pay attention, I know I touch them all the time.

D: Why do you think you do that?

P: . . .Probably because I like them. I'm that kind of a person, kind of a touching person basically. . .

D: How do you feel that the kids respond to that?

P: I don't know. Probably positively I would think. It's not negatively because then they'd to this (move away) and they don't (P-4-3).

Throughout the morning Paula has many occasions to interact with her students, some in small groups, some individually, and some with the entire class. As I try to develop a sense of her way of interacting with students, I notice that there is an abundant use of humor in her talk with the children.

D: There's lots of examples in my notes here about you and the use of humor. . . Lot's of little jokes. . . .did you always use humor in your teaching even when you first started. . .?

P: . . . I don't remember whether I did or not when I first started. I know I've used it since I've been back this second session (this refers to Paula's second time teaching, the time after her own children were older). I think the more comfortable I feel with a class the more humor I use. I would say I use more humor this year with the class that I have than I would have last year because of the type of children they are, because of their behavior patterns. They're much more level, they don't go up and down so much. The group that I had last year, I had to really be careful that they didn't get hyped. So you have to be careful with that kind of thing. But if you have a group of kids like I have this year, I find it fun. I enjoy doing that and I guess that's the ham in me, or something. I don't know. . . You see that's not something that I'm even very aware of so I wouldn't be able to remember something I didn't even know I was doing (laughs) (P-4-2-3).

In addition to her sense of humor, Paula's speech patterns with her students was permeated with "please," "thank you" and other examples of politeness and respect. Students were *asked* to do things, not *ordered* to do things. Even when Paula was correcting a student's behavior that she deemed inappropriate - which is something that I rarely saw her have to do - she seemed to always maintain a composure and a respectful tone with each child. I asked her about this use of "manner phrases."

D: You use a lot of "manner phrases" in your language with kids, it's full of pleases, thank you, and would you please do this. . . Your communication with kids is always phrased in that way. Where does that come from? Have you always spoken to kids that way?

P: Yes, I feel that if I'm going to get respect from the kids I have to give them respect. . . and I've always tried very hard consciously to treat children with as much respect as possible. Also, I feel they're people and their self-image is very important and being polite is a way of showing them that they are important (P-4-10).

Later, Paula told me that her spiritual beliefs have a lot to do with the way she treats children as well, especially in terms of class management and behavior problems. "My faith is fairly strong and when teaching religion that comes through. When teaching the rest of the day that comes through in behavior management. The way I treat children, sort of special people because of my faith, I believe they're God's children and they are special people and therefore treat them with the kind of respect I feel they deserve. . ." (P-4-12).

This respect for the children also shows in the way that Paula deals with incorrect responses from the students. When a student incorrectly describes a shawl, Paula responds: "I think you are thinking of a cape" (observation notes, May 7, 1990, 9:30 AM, p. 3). Mistakes are seen as opportunities to further learning, not as prospects to embarrass children.

Paula is very animated when she is talking to the entire class or to large groups of students. She uses a lot of facial expression, her hands are constantly moving, she talks to the students with both her words and with her body. Her voice dances, it is light and lively; quick of pace and quick to laugh.

After the children read a story, Paula asks them what did they "feel" as they were reading the story. This attention to feelings is a prominent theme throughout Paula's teaching. She pays a great deal of attention to the feeling tone of the classroom, to the child's self-image and self-esteem, to keeping behavioral intervention at lower levels and avoiding confrontation.

The story the children read has a section dealing with embroidery. Paula discusses what the term "embroidery" means, and then tells the children that they can do embroidering at home. "Talk to mom about it. Guys can do it too you know" (observation notes, May 7, 1990, 9:45 AM, p. 3). I asked her later about her views on gender, both in and out of the classroom.

D: . . .Do you make a point of trying to encourage "guys" to do things that have traditionally been girls things and visa versa?

P: Yes.

D: Can you tell me a little bit about things that you do that would display that?

P: O.K. . . I encouraged the girls to play soccer with the boys. I try very hard not to make a difference as to anything that I do, that it's male or female. Often discussions come up about traditionally male or female tasks and I purposely make a point of saying, "Well it may have been at that time but it isn't like that anymore." We discuss very positively dads that cook and moms that have important jobs and that kind of thing. Because I want them to know that. . . I approve of that kind of thing. I want them to know that I think it's a good idea that they do whatever they want to do regardless of whether it's been traditional male or female. I feel that it frees them to be themselves in my classroom, maybe not any place else.

D: . . .Did you always think that way. . .?

P: No. . . I probably wasn't at the beginning. I don't remember but I probably wasn't because I know this is something that I've been very much more conscious of since I've had my kids because I wasn't raised that way. There was a definite split. Girls did these jobs, guys did these jobs. And I didn't want my children raised in a home with that kind of attitude. I had a bit of a chauvinist to work with (refers to her husband).

D: Why didn't you want that?

P: Because I felt that it restricted them. I felt that boys should be able to cook and clean the same as the girls should be able to shovel the sidewalk. Girls who choose to be engineers should be able to be engineers and boys who chose to be cooks should be cooks, or whatever. They shouldn't have to feel that it wouldn't have been accepted by people that love them. So I carry that through to school, but it did come from home. And I do that consciously - that is a conscious thing (P-4-9).

Paula and I talk, and she tells me a story about how she has been trying to get the drapes in her classroom changed to blinds in order to keep the heat out and the room temperature lower. She was finding the room so hot that the children were getting tired from the heat and it was interfering with the teaching and learning. She could not seem to get any results after requesting this from her principal a number of times. Finally, she told him that she thought she was having "hot flashes" due to the heat in her classroom, and she laughed as she told me how she had blinds in her room that very same day. This little story is symbolic of Paula's views of school administrators. Paula wants administrators who are helpful, who assist her in her teaching of children. This assistance can take the form of direct, in-class observation and feedback, but more often would take the shape of helping her obtain the necessary supplies and equipment, or providing her with the appropriate support that she felt she needed in her relationships with students, parents, and other teachers in order to do her job more effectively. Paula is certainly capable of using a bit of humor and mischief to get what she feels she needs in her classroom.

On our way back from the gym, Paula talks about her class with obvious pride. She tells me: ""They're perfect!" (observation notes, March 13, 1990, 10:05 AM, p. 7). Later, she expands upon this description. "They're a very well behaved group. They work well. I don't have to prod them to work. They're enthusiastic, they're motivated, they're anxious to learn. . . they're interested. I really don't have to motivate them this year. . . .hand it to them and they've got it, now that to me is a perfect type class (laughs) (P-4-2).

There are several instances throughout the day where Paula talks to individual students about their particular difficulties. For example, she goes over to Keith's desk, and discusses his continual unwillingness to use capital letters. She calls Les over to the table where she is working, and tells him she has noticed he is making errors with his small letter r's. She then gives him a brief assignment to do for the next day in order to help him correct this. I asked Paula about her attention to individual students.

P: The only way I have of doing it (monitoring individual students) is when I'm correcting their work or I go around and see that they're doing something. Then if it's something. . . as simple as practicing a letter, I will give them an assignment and I'd see it the next day. . . I miss a lot of things because of having a split class. I can't keep up. I feel frustrated quite often with not being able to keep up with those kinds of things. . . But I just can't get around to them, so I find that pretty frustrating.

D: Do you do a lot of that, individual monitoring, checking where each kid is at?

P: I try to, as much as I can. I've had three kids on special programs that go home with phonics because of their spelling is just "whew". I have some that have Dolch words on their fridge at home and they're doing three words a night and there's been improvement. It helps, those little assignments. And sometimes I'll be correcting. . . then I can just pick it out and tell them to do whatever they have to do. Rewrite the sentence, put the periods and capitals where they belong or something and it's just right now, it's immediate. And if it's done immediately it's much better than if I have to give it to them the next day.

D: Have you always done that. . .?

P: Definitely. I've done it more all the time and as much more as possible and I'm probably more aware of the problems of that age level as I gained experience you see. So I know what to look for a little bit more. But yes, I've tried to do that. I'm really picky about printing and paragraphs and capitals and those things that they should be learning at that level.

D: Why are those important to you?

P: They're suppose to learn it. If they will all learn it this year I'd say, "Hey, we've all got it. It was top marks there" (P-4-9-10).

Paula spends a tremendous amount of time working with students one on one in what could be described as brief encounters. My impression of these encounters is that they typically last less than a minute, and that they are used by Paula to monitor what the students are doing so as to allow her to make any corrections she may deem necessary. She moves around the room continually, seeming somehow to sense where she is most needed. For someone who is quite small in stature, she fills the room with her physical presence, seeming to be everywhere at once. She moves throughout the room with the comfort of someone who has travelled these paths many thousands of times. It is an unconscious movement, filled with purpose. She also moves in a different sense. There is a rhythm in her teaching in which she moves from the whole class, to the grade two group, to individual grade two children, to the grade three group, to individual grade three children, and so on. It flows, continually in motion, a constant rhythm of teaching that never stops while the class is in progress. Paula tells me at the end of the morning, "Remember when I told you I don't have any problems with discipline? That's why. I constantly move, see what's going on, cover the class" (observation notes, March 13, 1990, 12:05 PM, p. 13). She tells me that this comes from having two children who were very close in age; that with these two children, she had to constantly monitor them, and this has carried over to her work in school.

She encourages the children to "Think out loud; tell me out loud so I know what you're doing" (observation notes, March 13, 1990, 11:05 AM, p. 10). This "thinking out loud" allows her to hear how, as well as what the students are thinking. This in turn gives her a better sense of where the students are at in terms of their learning and her teaching.

Later that morning a student entered the classroom, almost two hours after school had begun. Paula quietly asked her if her dad had slept in, the child nodded, and Paula directed her to her seat and showed her what to do. Later, Paula asked another student what time he went to bed last night, because he seemed tired and was not doing his best work today. She then came over and talked to me about these student's home life, and how difficulties at home were affecting the students work at school. We discussed these ideas on two other occasions as well.

D: Can you tell me a little bit about how you find out about what goes on in a kid's life outside of school?

P: From them, they usually tell me. Little children tell you a lot of things that are happening. They don't hide too many things. If I'm concerned about something I usually get in touch with the parents to find out if there's something. What's going on. . .?

D: Why do you do this, why is it important for you to tune in to their home life?

P: Well they can't function if they're sick. You can't have high expectations of a child that's not well. You can't really expect as much from a child who's going through an emotional upheaval in their lives. . . Maybe I'm wrong there, maybe I should anyway, I don't know. It's compassion I guess. I'm concerned about how they're feeling and whether they're ready to learn, how much pressure to put on them. . .

If I've found out everything is fine, they get the pressure put on by golly, you produce kid or you're in trouble (P-3-3).

During another conversation, this issue of Paula becoming informed about the child's life outside of school was discussed once again .

D: Are there any other things that you feel are important regarding a kid's home life that impact what you're trying to do at school?

P: Emotional problems as well as physical problems. . . . Upsets in the home for one reason or another. . . . Moves, sometimes parents break up. New brother or sister, new sibling. . . . They tell me. . . about the new siblings. The other, I've had two now, one last and one this year, a family break up. I knew something was wrong. I couldn't pin point it until it happened but I knew probably a month ahead of time before it happened.

D: How do you know this?

P: Children's behavior changes, both times. The one last year I hadn't had him before but he was a behavior problem. He didn't want to come to school. He cried for the first week of school. He didn't want to leave his mother and then he was a problem in school afterwards, a behavior problem. Their mind isn't on what they're doing, they're somewhere else.

D: So what do you do with that information once you figured there's something wrong?

P: Well I didn't do anything about Matt, the one last year, at all until I found out and then I said, "Well, now I know what the problem is." And with Lana, I talked to her this year and asked her and she said there was nothing wrong. I didn't phone her parents about it. I guess I didn't because I was pretty sure that's what was happening. I didn't want to get involved, I didn't want to pry.

D: So what do you do with that information then in terms of the child if you suspect there's something serious going on at home?

P: I usually am gentler and more understanding of their problem. I probably don't have as high expectations as I would have otherwise.

I probably tend to hug them a little more, like mother them a bit more. Just generally kind of look out for them in terms of, make sure they have somebody to play with, just sort of look after them a little bit (P-4-1-2).

During a preparation period, Paula and I chat as I help her correct workbooks. She comments that she likes to teach math, because as a student she was not very good at math, and thus feels that she can better understand students who are experiencing difficulty with this particular subject.

As her class began after her prep period, there was some confusion as to where the students were at in their work, due I determined to Paula's being away with a cold and a substitute teacher having taught the class for the last few days. I sensed here a certain anxiety on her part with regards to the time being lost. She says to the class: "This is taking too long. Come on, quickly! Come on, let's go!" (observation notes, May 7, 1990, 1:30 PM, p. 1). I questioned her later about her orientations toward time in her classroom.

D: There's a lot of references throughout both observations to time in the classroom, . . .like: "Hurry up, come on we've got to pick up the pace here, quickly now, let's move it along", those kinds of things. . . Now you're teaching a split class. Does that have any impact of how you see time in the classroom?

P: Definitely does, yes. . . I think it's part of me now, even when I have a straight grade I still do it because I've had to do it for such a long period of time and so much in a split class. . .

D: Do you have any recollection of your pacing of things from those days (when Paula first began teaching), your sense of time in the classroom. . .?

P: I don't remember but I had a straight grade one last year. I guess I do do that. I still move them along. There's a lot in grade one. Grade one is a grade that has so much to cover in a year that almost from the beginning you feel the pressure heavily to get through what there is to get through in grade one. Maybe if my background was in a different grade I wouldn't be so much like that. Grade one is so demanding.

D: Do you feel the pressure to cover the curriculum?

P: Yes. . . . I feel that I owe the kids the exposure to the curriculum that's handed to me. I really should cover all of it. . . . I don't make it but I try and if I've tried I guess that's the best I can do.

D: What holds you back from covering the curriculum?

P: There's not enough days. I run out of days at the end of the year. Courses like social studies get left behind because of language arts and math and in grade one, you have no other choice. . . By the time you get through the testing and you get through the field trips and you get through all the things that have to be done in June and you get through with the language arts and math which to me in grade one is really, really important. . . Because they need it to go on. It's a prerequisite to what's coming. And the health and the social, well (laughs) there isn't a prerequisite so we can get away with that. . . . Everybody is doing it (P-4-3-4).

Although I never directly asked any of the students their thoughts and feelings about what it is like to be a student in Paula's class, through observing their reactions and responses to her through several classes, I developed some sense of this. This seemed to be a "no nonsense" class, a place where students are primarily expected to work. There is a continual pressure exerted on the students, sometimes subtle while at other times very explicit, to be on task. In this classroom time is a most precious commodity and is not to be wasted. At the same time, their teacher was warm and caring. She is not hesitant to show this to the children, who seem to respond positively to these displays of kindness. However, there is also a very strong sense that if you do not do what is expected, you will most definitely be held accountable for your actions. The children apparently enjoyed opportunities for casual conversation with their teacher, availing themselves of the times that Paula builds into her teaching day to talk to them about whatever they wish to discuss.

Paula is a complex blend of firmness and kindness, task oriented along with time for children's concerns, light hearted and serious. Paula has many faces as a teacher, and some of these faces she carries with her from home. For Paula, becoming a parent was one of her most significant growth experiences.

P: . . .Becoming a parent was probably one of my greatest growth experiences as person because. . . you take on the responsibility of another person and I took it very seriously. Being a parent was a serious business to me, I felt that was a vocation. . . . A vocation means that you dedicate your life to something at a particular time. Not only your life, but your energy, your hopes and dreams and everything goes into that and when I became a parent I felt I'm going to do that.

D: How did you grow as a person?

P: I became more humble, more patient. . . . I was able to express love for my children in a more positive..in a better way I guess, . . .they make you realize that life isn't very serious business at all. You have to laugh. You have to take it as it comes or you'll go absolutely crazy. You realize you don't have control over a lot of things that you thought you would have control over. . . . They throw up on you in the middle of the night and you just can't do anything but be kind and gentle and hug them a lot and throw them in the bath tub.

D: . . .You also said that they helped you express love?

P: Yes, it comes again with the dependence of children on you. They are very dependent for everything you do so you learn to give them yourself without asking for very much back.

D: Talking about the growth in being able to give, as opposed to give because you get?

P: Yes. Again, an experience I didn't know until I had children. I really didn't know that (P-1-2-3).

Paula says that she "always wanted to be a mother" (P-2-1), and after having her second child, she "chose family over career" (P-2-2) and left teaching. Now that her children are older, ". . .my children don't need me as they did at that time so I can work at my career very successfully along with being a mother "(P-2-2), something she saw herself as being unable to do when her children were younger. Paula describes how staying at home as a mother was a growing experience ". . .because I was learning how to deal with my little people" (P-2-5).

For Paula, being a mother and being a teacher are not discrete facets of either her personality or her life. For her, teaching and mothering are so similar and so integrated within her life that she describes herself as a "mother/teacher."

P: I'm a mother/teacher. I teach the whole child rather than just the subject matter. I'm concerned whether the children are happy in my classroom as much as whether they're learning. I feel that children who are happy and content will learn without too much problem. I like children, therefore I have fun with them so I enjoy what I'm doing when I'm here. I suppose I'm a happy person. . . . It's much easier for someone else to tell me what kind of a teacher I am than for me to tell you what kind of a teacher I am.

D: . . .You talk a lot about kids being happy, that they learn best when they are happy. What makes kids happy in your classroom in your experience?

P: . . .You create an atmosphere that is accepting to all children. . . It has to do with my personality. It has to do with the fact that I like children. I don't allow children to put each other down in the classroom. I try to build on their positives (P-2-7).

In another conversation I asked Paula if she believed that being a woman had an impact on her teaching practices, and once again the notion of mother/teacher was discussed.

P: Particularly because I'm teaching. . . the young children I feel that I tend to mother them. Now is that because I'm a woman or is that because I'm a motherly kind of a person? Maybe if I was a man I'd be a motherly man. . .

D: What does that mean to "mother them?"

P: The touching, the hugs when they need it. In grade one sometimes I think they just needed to sit on my lap and have a hug. Understanding their hurts, that's motherly. Treating them like they were my own children.

D: In what way do you do that?

P: With love and kindness and gentleness and discipline (laughs). Maybe we should put discipline first. Because of my growth it's a heck of a lot better job than I did the first time around. . .

Paula also spoke about her husband and how she saw herself growing through her relationship with him. Because he is a teacher, her growth relationship with him encompasses both personal and professional dimensions of Paula's life.

P: My husband helped me grow. . . .Vance is a very good person but he's also a very strong person and very determined and. . .our personalities are very different. . . .there was a time in our marriage at the beginning when I was not a strong person and he was, and I felt myself, I felt like I was losing myself. I felt like I wasn't a person. A lot of things went into that besides him but he has always been a very strong influence in my life. Probably because of the way I feel about him, I have always felt very strongly about him right from the beginning. He could have controlled me had he chosen to do that and had I allowed it to happen and neither of us did. He didn't choose to do that and I didn't allow it to happen. But it could have very easily, so the process of going sort of through that, where we understood where we stood with each other. . . it was definitely a growth process for me. I don't really know how to tell you any better than what I'm saying. . . There's a lot of feelings involved here, feelings are hard to express. We had many talks and through that you grow in that you become more in control of what you're going to say and what you're going to do even though the other person perhaps isn't going to agree with you, and someone you love very much isn't going to agree with you. And yet you know you have to do that to survive as an individual person. . .

D: You used the phrase, that when you were first married you felt like you were "losing yourself," and if you talked about going through this process with lots of talks and that kind of thing, that you were more in control of yourself. I hear you talking about you as a person, you as "the self" a lot. Like, I was losing myself, wasn't being who I was or what I was or whatever, and as you worked through this with him, became stronger. Is that what you mean by the growth?

P: That's what I'm saying, that's what I'm saying! I was married at twenty. He would have been twenty-two. We were really young, so we had a lot of growth as individuals to do in terms of knowing what we wanted in life. . . in knowing ourselves, what our strong points were, what we had to work on, we wanted to develop as personalities, as character, strengths, weaknesses. . . I don't know if I've told you everything that I need to tell you about my growth with Vance. Do you understand what I'm trying to say?

D: I think what I hearing you saying is that when you submerge yourself in a relationship and you're not that secure and self-knowing, there's a tendency to. . . lose yourself in a relationship and not be who I am but who the other wants me to be, and how you struggle to retain that identity. Is that it?

P: Yes, that's what I'm saying.

Paula went through a process with her husband that allowed her to retain her own identity within a marriage relationship, a process which Paula sees as being a most significant growth process for her. She was able to retain and develop her "self" within the relationship of her marriage, and this is the self she brings to school and to her students every day.

She also spoke about how her husband helped her to grow professionally through their conversations about teaching. She talks to ". . . my husband quite a bit. Teaching, he's been at it longer than I, so I've learned quite a bit from him" (P-2-2). This "learning about teaching" from her husband seemed, however, to be limited primarily to the areas of discipline and class management.

In addition to the religious displays in her room, Paula and her class prayed together at various times throughout each day. Paula seemed to have a strong spiritual sense about her which I found difficult to describe, but which was so strong as to be tangible. Not only did this spirituality reflect in her relations with students in the classroom, but it also showed in her relationships with other people, and in her very strong sense of morality.

Early in our first conversation, Paula stated: "My faith has something to do with this too, this growth business" (P-1-4). Later in the same conversation, I asked her to elaborate upon this view.

D: You talked about faith as a personal growth experience.

P: Yes, through. . .my mother (who) was a convert. She became a Catholic when she married my dad. . .

D: So how did she help you with faith?

P: She wasn't the traditional Catholic as in very pre-Vatican II, which my dad was and which Vance was. He was definitely French Catholic, old fashioned.. pre-Vatican II.

D: How was your mother different?

P: My mother had a much more relaxed attitude about religion. It wasn't cut and dry, it wasn't black and white with her. Her family were all non-Catholic. Therefore she felt that there were a lot of good people who were not Catholic too. That's kind of the attitude that I grew up with, so my faith was a living faith rather than a traditional, by the book Catholic. . . .so my faith was a help to me in living.

D: ". . .a living faith," what does that mean?

P: OK, it means that I felt God was beside me most of the time. When I needed I could call on God, I could ask for help, and I often felt I was getting it. I felt that I was very close to God. I felt that there was a friend close by that I could lean on. Therefore, when I went through this process of being a mother, a wife, and the problems I was having, I had somebody that was outside of those people that I could call on for help. And that helped me grow because I could sort of look at things from another.. outside. I didn't have to rely on my family for answers all the time. That was my own. . . private counselor.

D: . . .another voice to listen to?

P: Another voice to listen to, that's good! (P-1-5).

For Paula, God is not some remote deity, but rather a close friend, someone to talk to and someone to listen to. God is a friend who cares and who helps you to understand and to see things from another perspective. In this way, for Paula, God helps her grow.

Throughout our four conversations, the notion of growing as a teacher through trial and error arose time and time again. While observing Paula in the classroom, she continually monitored the children, checking on their work, inspecting what they were doing to ensure they were doing the assigned work correctly. Paula sees herself growing as a teacher to a large extent through the feedback that she gets from the students she teaches.

P: Professional growth means being able to do your job better than you could do it before. . .

D: What kinds of things do you do that enable you to do your job better?

P: Trial and error, learn from my own mistakes, talk to other people about how they do it, and learn from other people. . . mature in terms of being more comfortable about what I do and therefore doing it in a more relaxing way, which makes it better.

D: . . .Can you give me an example of how you grow professionally from trial and error?

P: You teach a lesson in one particular way, find that it went over poorly, the children didn't learn what you wanted them to learn the first time so another time you do it differently. And you keep doing that until you find a way that they learn what you're trying to teach them really well first time around or second time or whatever and then you do it that way after that
(P-2-2).

Later in the same conversation Paula spoke of learning how to be a teacher: ". . .trial and error is the way you learn how to do this" (P-2-7). For Paula, the classroom is the courtroom, the arena in which the trial takes place. The children are the evidence, and she is the judge. It is through her observations and evaluations of the responses and the reactions of the students themselves that Paula deems something to be a success or to be a failure.

D: . . .How do you measure whether you're successful in a class?

P: ..Lots of things. Basic atmosphere is comfortable and happy. If the children are comfortable and happy that's number one. They are able to give me back answers, like they've learned something. Or if it's behavior, the bad behaviors improve, good behaviors continue. That's about it.

D: So then what I hear you saying is that you measure a lot of this from the response you get from the kids?

P: Yes (P-4-8).

Paula learns about her teaching not only from children in general, for example by monitoring the responses of most of the children in her class, but also from children in particular as individual students.

D: . . .Is there any time you could think about for example a particular kid who's really had an impact on your teaching, particular experience with and individual child?

P: Probably Andy (a former student). . . I had never taught an. . . attention deficit child like he was before. And many of the things I tried I felt were successful with him because he responded well, as well as he could (laughs). Better! There was improvement. . . (P-4-8-9).

Paula also spoke of several teachers with whom she has had experiences through which she felt she was able to grow as an educator. She describes a colleague, Maggie, as having ". . .a bounce to her. . . Energy, energy, I guess that I really admired and when you admire something in another teacher you emulate a bit. . . I found that she was positive with the kids, and that reinforced my feeling of being positive because I am positive but you can always improve that. It reinforced what I was doing." (P-2-5-6). She told me that with Maggie, ". . .it was a form of behavior" (P-2-6) that she admired and emulated to some extent, and through this emulation felt that she grew as a teacher.

There was another colleague, Brenda, whom Paula describes as having ". . .quite a bit of knowledge of centering. Giving children extra things, extra activities, extra enrichment work. I got a lot of information from her. . . . Those were things, papers and booklets and they were ideas of how to set up the things that I had" (P-2-6).

Paula has also done some work with the principal, who spent some time working with her in her classroom as part of her evaluation. Paula relates that having someone in her classroom to provide her with both feedback on her teaching and a language to describe what was going on was a positive professional growth experience for her.

P: . . .I did learn from that quite a bit. I learned about the process of teaching that I didn't know about before. I wasn't conscious of it. I found that quite helpful.

D: . . .What's the process of teaching?

P: . . .maybe it names things I do that I didn't know I was doing. . . . It was nice to know because as a professional person I could say what these things are. I don't just do this, I know what they're called. I've got a name for it. . . . (I felt that working with the principal was) very helpful in that she was willing to listen and. . . willing to put herself in my shoes for a little while and she was willing to let me see other people teach, to see her teach (P-2-6).

However, Paula emphasized to me that she considered these experiences to be atypical, that normally when she went to administrators or colleagues for assistance, she didn't get much help.

Since Paula had told me that she tried to emulate qualities in other teachers that she admired, I concluded that was one way in which she grew as a teacher. I asked her about some of the teachers she had as a child who were outstanding. She told me a story about a high school teacher.

P: . . .I had one teacher when I was in grade 10, 11 and 12. He was young and he taught language arts I believe and he was an outstanding teacher to me because he treated us as individuals with respect and built self-esteem by the way he approached us and talked to us and dealt with mistakes. . . . He wasn't particularly approachable out of classroom time. He didn't have anything to do with kids after school really but during class time he was considerate. I guess he was a teacher that didn't put you down, never, even if you blew it badly and in high school that's pretty important. It's important everywhere but it's very crucial at that age (laughs).

D: Why is that?

P: Probably because peer interaction is so important at that time and if you're not treated with the respect you feel you deserve you're put down in the eyes of the others.

D: How did he build self-esteem?

P: Really.. just by the way he treated us, by the way dealt with, he was understanding of mistakes. He didn't put you down if you made a mistake. Some teachers are cruel to students in that a mistake is a personal liability. You are too dumb to do it better and he never did approach it that way. It was always something that could be overcome. You could do it if you wanted to, if you really worked on it, it was something that you could do. He gave you that feeling of. . .

D: Feeling of possible success?

P: Right, and worked with us in class. There wasn't a lot of after. He wasn't a nice guy kind of thing, that he spent a lot of time after class. It wasn't like that. Some teachers do that in high school and he wasn't like that but still I remember him as being especially good because of the way he treated us in class. . . He verbally said, "You could do it." He helped us, he didn't give up on us. He'd show us again and again. And he was kind with the way he dealt with the mistakes (P-4-11-12).

These same qualities, qualities of kindness and hope, manifest themselves once again when I questioned Paula regarding the kind of teacher she would like to see her grandchildren have in school.

> . . .OK, gentle person, someone who understands children, someone who loves children. Loves children, that's has to be number one. Someone who really, really likes children. Someone who's concerned with building self-esteem. . . . A semi-organized person (laughs). You don't

> have to be totally organized but you have to be organized a little bit. . . a kind person. Those are the main things I think. . . (P-4-12).

Much of who and what Paula is as a teacher exists at a subconscious level. Many times throughout our conversations when I would raise questions from my observations or stimulate her to recall experiences from her past, she would make comments about how she was not consciously aware of some of the things she did as a teacher. Examples of this abound. "I learned about the process of teaching that I didn't know about before. I wasn't conscious of it" (P-2-5). When I mentioned to her that I noticed how much she touched the children, Paula responded "I didn't know I did that. . . I had no idea I did that until I did that video of myself. . . And I thought: "My God, I'm touching those kids constantly." I didn't realize I did that. That's just me" (P-4-3).

At the conclusion of our last conversation, after I had shut off the tape recorder and was packing away my equipment, Paula returned to the topic of seeing herself teach on video tape. I felt at the time that this was some indication that this topic was important to her, that it had been in the back of her mind since we had discussed it some two hours earlier in our conversation. She told me that she had video taped herself teaching, and then sat with her principal, viewed the tape and discussed what they both saw. My field notes about this segment of our conversation read as follows: "She related to me that she found this taping and viewing of herself teaching to be a very valuable and worthwhile experience. She commented that 'You never ever get to see yourself teach.' She realized through seeing herself on video tape how much she touched kids. She felt the whole exercise of being video taped and seeing it yourself was a valuable growth experience for her, coming to a deeper understanding of how she actually taught." (field notes dictated to myself after conversation four with Paula, May 9, 1990).

This *coming to consciousness* was a theme that repeated itself in other facets of our conversations. When Paula and I were discussing her use of humor in her teaching and in her relationship with students, I asked her if she could recall doing that when she first began teaching. She replied: "I don't know. . . You see that's not something that I'm even very aware of so I wouldn't be able to remember something I didn't even know I was doing (laughs)" (P-4-3).

In another instance, Paula talked about becoming more conscious of sex roles and gender issues through being a parent, and how she attempted to bring this new awareness to her teaching by breaking down some of the traditional roles that the boys and girls in her classroom might have been expected and encouraged to play. ". . .I know this is something that I've been very much more conscious of since I've had my kids because I wasn't raised that way. There was a definite split. Girls did these jobs, guys did these jobs. And I didn't want my children raised in a home with that kind of attitude. . . . So I carry that through to school, but it did come from home. And I do that consciously. That is a conscious thing" (P-4-9).

For Paula, becoming more conscious of yourself - as a person, a parent, a wife and a teacher - is growth.

For Paula, Growth Means. . .

The question that I was exploring with Paula was how she saw herself growing, as a person and as an educator. I began our first conversation by asking her to discuss what growth meant to her.

> Growth means change and constructive change I guess. . . in that I would become a better person, a more adjusted person, more secure. . .with a better self image. . . . I guess able to deal with things. . .in a more constructive way. I can't think of a better way to tell you. . . . Able to handle situations, it's a kind of knowing what should be done when, maturity. . . .
>
> Trial and error. You mature, age has a lot to do with my growth.
>
> Personal growth. . . what is personal growth? . . .I wrote down becoming a better person. More loving, more patient, more tolerant, wiser, kinder, more mature and more secure (P-1-1).

These were the words, Paula's labels for growth. The challenge was to explore with Paula what they meant to her, and how these words looked in Paula's lived experience as a person who teaches.

Throughout the study, as we explored the various dimensions of her lived meaning of growth, she expanded and enriched upon these initial conceptions. In some instances, words were insufficient for her to express her thoughts and to convey her experiences. There were times throughout our conversations when she simply could not express in words what she was thinking and feeling about her growth. This seemed to occur most often when she was talking about feeling, a topic that came up often. "It's so many feelings, it's hard to express" (P-1-3). Paula was, however, very articulate throughout our conversations in expressing her conceptions of growth in the other dimensions of her life. For Paula, growth has multiple meanings.

Paula grows when she comes to know that which is of value to her and to others with whom she lives and works. This kind of knowing is at times technical, such as learning a new curriculum or learning how to teach in different ways or using better techniques. Examples of this type of growth through technical knowing would be Paula's comments about teaching a new grade: "I hadn't taught a two/three split before and I'm doing that this year so I'm learning the courses, learning the programs of the grade two/three's" (P-2-7). Or her comments about learning from Brenda, a colleague. ". . . with Brenda it's a doing something, how to do something" (P-2-6).

There is also a practical knowing in Paula's conceptions of growth, a knowing why something is a good thing to do, a practical workable thing to do, based upon her past experiences. Paula's learning through "trial and error" would be an example of this kind of knowing. Trying to learn from and to repeat past successes would be another.

D: What kinds of things do you do right now to continue to become a better teacher?

P: . . .OK. I try to be aware of successes and repeat them. . . . The successes I have in dealing with the children. Their successes as well. Things that I've done that I find helps them to be successful, ways that I helped them to be successful (P-4-14).

There is also a relational knowing in Paula's meanings of growth, as exemplified by her story of her working with her husband to maintain her sense of self within the relationship of marriage, ". . .the process of going sort of through that, where we understood where we stood with each other. . . . It was definitely a growth process for me" (P-1-3). Another example of this kind of growth through relational knowing, albeit at a much greater distance, would be her emulation of the qualities that she admired in Maggie or in her high school teacher, their model "way of being with children" that she saw as being of great value and worthy of some degree of emulation.

There is a moral knowing in Paula's meanings of growth as well, a knowing "what should be done" (P-1-1) and knowing "the right thing to do" (P-1-6), as a person and as a teacher.

And there is a knowing of the self - a coming to know one's self better, at a deeper and more insightful level. This growth in self awareness involves such things as bringing the sub-conscious to a conscious level, to bring to realization who you are, what you do, and why you do these things. Examples of this kind of knowing for Paula would be her realization of how often she touched children, and how this gentle touching is such an ingrained part of her personality as well as a habitual part of her classroom practice that she simply did not realize that she did it.

Closely linked to this bringing to consciousness and developing a deeper level of self awareness is growth through seeing. Paula grows through mirrors. By this is meant that Paula grows when she has an *other* , someone through whom she can "see" from a different perspective than her own. Examples of this abound. She talked about having the principal in to observe her in her classroom, as well as my own observations as a part of this study, and how much she learned about herself as a teacher from these experiences of seeing herself through the eyes of an other; an other who had been in her classroom to help her more fully understand her work as a teacher.

Her discussion about God as her own private counselor, ". . .when I went through this process of being a mother, a wife, and the problems I was having, I had somebody that was outside of those people that I could call on for help. And that helped me grow because I could sort of look at things from another - outside. I didn't have to rely on my family for answers all the time. That was my own. . .private counselor" (P-1-5).

Growing is a verb. This discovery of the obvious would seem to indicate that as a verb, growing requires some form of action. In Paula's case, she talks about growth as a becoming, becoming something other than whom or what she is. This becoming takes many shapes and forms: becoming a parent, becoming a wife while retaining a sense of self, becoming a better teacher, and becoming a better person. Paula's sense of becoming is permeated with values. She becomes more of something that she sees as being important, something that to her is seen as having value, something that is "good."

"I would become a better person, a more adjusted person, more secure. . . with a better self image" (P-1-1).

". . .becoming a better person. More loving, more patient, more tolerant, wiser, kinder, more mature and more secure (P-1-1).

"I became more humble, more patient, . . .I was able to express love for my children in a more positive. . .in a better way (P-1-2).

". . .to become realistic" (P-4-6).

". . .from becoming aware of something you do makes you decide of you're going to change it or not, or it makes you feel more comfortable with what you're doing" (P-4-19).

Paula demonstrates her orientation to life-long, continual growing when she states most forcefully that ". . .this growth process never ends" (P-1-5).

Chapter Five

Findings of the Study

Introduction of Categories

To make the statement "I have grown" begs the question "In what way have you grown?" Growth is always in a "direction," and always in relation to something. For example, we can grow in relation to our previous selves in the sense of becoming more fully developed. We can grow in our age, our understandings, our emotional capabilities and in the depths of our relationships. In these ways of growing, the base point for determining growth is our conception of our previous self. This is an internal growing, a growing of the self, with our previous self serving as the determinate of growth.

Growth can also be determined in relation to something external to the self. For example, we can examine various models of growth as conceptualized by others, and discern that we have grown or failed to grow according to the postulates of such models. We could, for example, take tests to determine where we are morally in relation to Kohlberg's stages of moral development. And if, at a later date, we again took such tests and found we had moved up the scale to a higher stage, we could claim growth on this basis. However we grow - and we seem to grow on many fronts simultaneously while at the same time perhaps regressing on others - there is always present this element of relationship to something, and so it was with the teachers in this study as well.

After completing all of the research conversations, I developed summary charts of all of the conversations with each participant. A number of categories seemed to "fall out" of the data. I worked with these categories, sometimes having as few as three, at other times extending the analysis and creating as many as thirteen. I was reminded of Powney and Watts (1987) heuristic ". . .seven-plus-or-minus-two rule of thumb. . . to indicate the number of categories that might most suitably arise from data" (p. 161) to aid in making the data more meaningful.

There is, however, a sense of arbitrariness to the creation of these categories. The criteria used to make something a full-fledged category rather than a sub-category was at times as intuitive as empirical, based as much upon some unnamed sense of things than upon the nature of the data themselves. The purpose of these categories is to allow me to examine, to understand, and to explain to some degree the reality of these teacher's growth experiences; they are not that reality in themselves. In the lived lives of these teachers, I found a blending of the personal and the professional. Much like the teachers described by Burden (1982), Grumet (1983) and Belenky et al. (1986), in most instances these teachers did not draw sharp distinctions that separated their lives into categories, but rather moved freely and easily back and forth and between.

I would also like to state at the outset that these categories are the result of a dialectic between myself and the data. Although I can point to various facets of the data to reinforce my categorical constructions, there are most certainly other ways of constructing the data. As was stated in the literature review and bears repeating now, Schutz cautions us in our attempts to make sense and meaning from the actions of others. ". . .the meaning of an action is necessarily a different one (a) for the actor; (b) for his partner involved with him in interaction. . . and (c) for the observer not involved in such relationship. This fact leads to two important consequences. First, that in common-sense thinking we have merely a *chance* to understand the Other's action sufficiently for our purpose at hand; secondly that to increase this chance we have to search for the meaning the action has for the actor" (1973, p. 24). This is what I have attempted to do.

These teachers grew and learned and developed as teachers through certain kinds of experiences. This lead to a categorization of the kinds of experiences they saw as fundamental to their growth as educators. I developed the following three major categories: people, events, and spirituality. Initially I had included a category labeled "growing through the self," which involved how these teachers grew through personal reflection. However, I came to conclude after a more thorough reading of the transcripts that this process of reflection was more of an afterthought; it came about after some kind of experience which usually involved an "other." Reflection is always about some thing or some one, even when that someone is the self.

In growing through experiences with people, the focus came to be upon the particular relationship that the teacher had with certain people throughout their lives that made the relationship a growth experience for this teacher. These others were: their families of origin and their families now; teachers they had as students and teachers with whom they have worked or are working as colleagues; principals; and the students whom they have taught or are currently teaching. The events that stimulated teacher growth also involved people, but the people in these kinds of experiences seemed to be somewhat interchangeable. That is, the growth that took place did not appear to occur as a result of any particular relationship between the teacher and this other person or persons. Rather, it was the teacher herself who took something from this kind of experience and made something significant for herself from having experienced it. The particular person or persons were who were involved in the event seemed to be of little consequence themselves. Who they were was less important than what they brought to an experience. The third major category involved a relationship of another kind, the relationship that many of these teachers had with God, and how they saw their faith and their relationship with God as helping them to grow.

Growing Through Experiences With My Family: Then and Now

"In the beginning is the relation" (Martin Buber, 1970, p. 69).

Buscaglia (1984) forcefully states our human need for others in order to grow: "There is no being or becoming without relationships" (p. 24). All of the participants acknowledged, to varying degrees, that the relationships they had - and in some cases continue to have - with members of their family of origin had a significant impact upon their growth. However, none of the participants mentioned growing through relationships or experiences with siblings. Nevertheless, we must be cautious, in interpreting this. This does not mean that none of the participants grew in any way from experiences with siblings. Rather, it could mean that this happened, but they simply did not mention it, or perhaps growth transpired at a more sub-conscious level, and went unnoticed by the participants. Both Mary and Wanda spoke of teaching younger siblings at home and learning something about teaching in the process. However, in both of these cases it was the nature of the event and the associated activities and meanings that resulted in their growing. Neither they nor any of the other participants talked about their relationship with their siblings as having any substantial influence upon their growth. This would seem to suggest that we can have relationships that are both loving and long term, but that are not viewed as being relationships through which we grow, at least at a conscious level. It would appear that in so far as these teachers see themselves growing in relation to their families, the focus is on their parents, not their siblings.

Unlike Krall's (1990) work with graduate students and their personal histories in which these student's mothers were not seen as being of any significant influence upon them and their careers, many of the participants in this study acknowledged their mothers as having had a substantial impact upon who they were as persons, and in some instances, who they are as teachers. Mary's mother was a teacher by profession as well as a strong teacher at home. Mary describes her mother's teaching style as ". . .she would hammer it in. She used to coach us all through school. . . sit us down and drill us" (M-1-7). Mary's mother held high expectations for all of her children, and spent much time, energy and love teaching them to ". . .be the best that we could be" (M-1-1). Mary describes her home as a school, where there was a running critique of teaching as well as a continual push toward a high level of professionalism for the children. Mary sees her mother as having had a tremendous influence on her, not only in terms of the kind of person that she is, but upon her professional attitudes and practices in the field of education as well.

Wanda too sees her mother as having a lasting influence upon her views of teaching and her classroom practice. Her experiences assisting a younger brother who struggled with math and her mother's lamentations about teachers who failed to help him led Wanda to describe her mother's voice as continuing to "haunt her," to be her conscience in noticing and assisting the children whom she teaches who struggle in school.

Diana describes her mother as a "good friend" and a "one man support group" (D-1-9) even to this day. She sees herself growing through her continued relationship with her mother not only through the acceptance, affirmation and love that she receives, but also from listening to the advice her mother gives, advice given from someone who has known her from birth and who deeply cares about her. For Diana, caring and the longevity of the relationship are crucial elements of a growth relationship.

In much the same way and with similar words, Anna too sees her relationship with her mother as being of assistance to her in her growth because ". . .she's always there, the support, the encouragement. . . she is behind us a hundred percent" (A-1-5). Still living at home provides Anna with more opportunity for interaction with her mother, and they talk often about Anna's teaching, conversations that Anna seems to enjoy and derive benefit from.

In Paula's case, she sees one of the most important and lasting gifts that she received from her mother as dealing with her faith, her relationship with God, and her attitudes toward non-Catholics and non-Christians. Paula describes her mother as assisting her to develop a "living faith" which helped her to grow because she no longer had to rely solely on her family for answers, but had God as "another voice to listen to."

Although most of these teachers mentioned their fathers, this was done almost in passing, more as an afterthought. None of them spoke of their fathers as having had an exceptional influence upon their growth. This was not the case however, for Rose, who saw her father as being much more influential than was her mother. It was her father who encouraged her to pursue a high level of education; it was her father whom she saw as a role model of life-long learning, and it was her father who encouraged her not to allow her gender to be a barrier in the pursuit of her goals. Because her father treated her in much the same way and held similar expectations for her as he did for her brothers, this created possibilities for Rose that might not have been present had her father expected her to fulfill a predetermined role based upon her gender.

The only other participant to mention her father to any significant degree was Mary. Though she sees her mother as being the central influence upon her, Mary also mentioned wanting to please both her mother and her father, and that her father taught the children not only a second language, but also worked with Mary's mother to raise the children in a household where religious practice was highly valued. Mary speaks of learning at both her "mother's and father's knee."

It is interesting to note here that of all the participants, Rose and Mary were the only two to speak significantly about the influence of their fathers, and they are also the only two who became school administrators. This raises some intriguing questions about parental influence and the notion of career and career aspirations. I find the absence of "father stories" in this study to be most intriguing, and perhaps worthy of further investigation. We need to reflect further on the roles of fathers in a gendered society, especially in terms of their impact and roles in the raising of daughters.

In regards to the participants perceptions regarding growing through relationships with their families now, their seems to be a vast array of experiences in this regard. Anna, the youngest of the participants, is still living at home and has not as yet established a family other than her family of origin. For her, the notion of growing through a relationship with a husband or through becoming a mother has not yet been experienced.

Once married, Mary is now single and has no children. She sees herself growing in some ways through her experiences with a broken marriage. "An unsatisfactory marriage was. . . a very profound personal influence because it forced me to think, it pushed me out the door to look for other challenges. . . to prove that I could be something that I wasn't. . ." (M-4-5). As an adult, Mary has had several painful experiences, experiences which years later she sees as "forcing" her to grow. Shortly before her marriage breakup, an older sister died of a critical illness. This had a profound affect upon Mary, who describes this death as bringing her to a realization that neither she nor her family were "invincible," something she previously assumed. "When my sister died. . . that had a profound influence on my life. . . I felt that I had been wasting my life up until then. At that point I decided I was going to do things differently, work harder, go back to school, and really make something of my life to make up for what I felt was a loss of life, a loss of her life. . ." (M-4-5). In some ways, the meaning that Mary made from her sister's death resulted in Mary fundamentally changing the direction and the meaning of her own life, something analogous to Kushner (1981) and his experiences regarding the death of his son.

Both Wanda and Rose also spoke of growing through their experiences with broken marriages. For Rose, the painful ending of a decade long marriage forced her to look back at that relationship and to examine more closely not only what was there, but also to explore what was lacking and what aspects which were present that she was unable to see. Wanda sees herself as being better able to relate to people who experience the pain of a marriage breakup from having gone through a similar experience herself.

Paula describes becoming a parent as one of her greatest growth experiences. For her, becoming a mother seemed to be almost a rite of passage from childhood to adulthood. She speaks of "becoming" when she talks about growing as a parent - becoming more patient, becoming more humble, becoming more loving. In other words, the meaning that Paula made of motherhood was to grow in virtue. Paula is not an arrogant person. She would be unlikely to see herself as having arrived at a state of virtue. Rather, for her, becoming a mother - and later in life a grandmother - has assisted her in her journey of becoming more virtuous than she was previously capable of being. She used the word "vocation" to describe her view of being a parent; she called herself a "mother/teacher." For Paula, this is the meaning that she has made out of her experiences as a mother; how she sees herself growing as a person and as a teacher through the experience of having children.

The notion of "mother/teacher" was also used by Wanda, who said "I mother a lot when I teach" (W-3-10). Becoming a mother allowed Wanda the opportunity of working with her own children one-on-one, and from this she was better able to understand ways in which other children learn. In addition, she believes that having children of her own helped her to "connect" better with other parents, to understand their concerns and their perspectives, and to have more credibility with them since she too had children of her own. Having an experience that others have had, such as becoming a parent, allows Wanda to "connect" to other parents better. The more she can connect, the more she sees herself as growing.

Diana also sees herself as being transformed as a teacher through the experience of having and raising her son. Like Paula, she describes herself as growing more patient and less demanding of the students, seeing her son in the students she teaches, and describing herself after having a child of her own as being more of a "universal parent" in relation to her students.

All of these teachers spoke of the importance of high self-esteem in children as being fundamental to success in school. However, it was Rose who described learning this from her own children. In addition, Rose's children have given her added insight into the view of the school from the perspective of the home and parent, as well as giving her a better appreciation of individual differences in children, even children from the same family. This has helped Rose to look more deeply at the children she teaches as individuals, to ask what it is that each of them may need from her, and to work towards meeting those particular needs.

Creating a category of growing through relationships in the family poses the question of what constitutes a family. Both Mary and Wanda spoke of the presence of children as being fundamental to their notions of family; a spouse alone was not enough. The question of growing through a relationship with one's husband arose only with Paula, Wanda and Rose. Quite inadvertently, and only after the research was well underway, did I realize that all three of these women were married to teachers. When I inquired of Wanda if she saw herself growing through her relationship with her husband, she told me that being married to a teacher was akin to professional development in that they were continually engaged in "teacher talk" with one another. They sought out and learned from one another's perspectives and experiences, a view echoed by Paula in her descriptions of growing as a teacher through learning from her husband. For both Wanda and Paula, however, this "growing through teacher talk with my husband" seemed to be restricted primarily to teaching techniques, problem solving and class management.

Rose, however, took this further. She described her husband as a growth role model for her, as someone who was continually striving to better himself and who encouraged her to do the same. She sees him as a "mentor" who not only helps her through giving her confidence, sharing personal experiences and alternative perspectives, but also as someone who was actively involved with child rearing and household duties which gave her additional time and energy to work on her own career. When asked if she could talk about any symbols of her growth, the first thing Rose mentioned was her wedding ring.

Growing Through Pre-service and Inservice Educational Experiences

Palmer (1988 A) tells us that we teach in much the same way as we have been taught, while Butt (1988), Pinar (1988), Goodson (1989) and Krall (1990) remind us of the tremendous impact our own biographies have on our educational practices. These orientations recognize that long before they have become teachers of their own, educators have spent many years in classrooms and schools as well as having had many non-school life experiences, experiences that can have a substantial impact upon their teaching practices. However, after approximately twelve years in elementary and secondary schools, as well as a number of years at university, potential educators have been exposed to some variety of teaching models, styles and personalities. Ultimately, it is the teacher themselves who will decide which of these to emulate, which to reject, which to modify, and how it is they are eventually going to teach.

All of the participants in this study had no difficulty in choosing outstanding teachers from their past. Paula spoke of a high school teacher who, although somewhat distant from students outside the classroom, treated them with respect and dignity within the classroom - values that she strives to emulate in her own teaching today. Wanda too chose a favorite high school teacher, a man who had difficulty as a student, and who had later come back as a teacher. What she valued in both him and in the priest from Trinity College was their ability to reach each particular student. These educators were versatile enough in their pedagogical skills to be able to alter their approach to teaching to accommodate different students with different ways of learning - an appreciation and respect for individual difference that Wanda herself possesses and struggles to achieve in her own teaching of elementary children.

Mary chose teachers that made her feel special, that "identified" with her, as well as a university professor who taught through stories, a professor she described as ". . .one of the best teachers at the university. . ." (M-1-9).

For Anna, the process of being influenced by her past experiences as a student was different. Rather than learning from positive experiences as did Wanda and Paula, Anna, like "Ray" (Butt and Raymond,1986) recalls her early elementary teachers as being cold, distant and dictatorial. Her goal as a teacher now is to be different from them, to make her class warm and emotionally supportive, to establish a relationship with each child that tells them they are important.

Discussions about university pre-service education as a growth experience produced various responses. Anna described university as forcing her to become more personally responsible, to become more socially outgoing, to be more independent and to think for herself for the first time in her academic studies. Wanda still sees her university experiences as having a tremendous impact upon her practices to this day, whereas Diana sees university as "widening her horizons" through the courses she took and the books she read. For Paula, who went to university at a later point in her life, the experience of being with young people stands out in her mind as being the growth experience she associates with university, rather than any courses she took.

Rose and Mary both indicated they did not view their university experiences as having much to do with their personal or professional growth. Mary stated that although she achieved high marks, she had a hard time learning at university because with the exception of one outstanding professor, she felt she could learn more at home with her family or by reading on her own. For Rose, university was simply a means to an end - she wanted to be a teacher, so she did what was necessary to achieve that goal.

Part of the folklore of teacher education as I have come to know it deals with the significance of the practicum. The experience of being a student teacher, often one's first practical exposure to teaching large numbers of children in a formal educational setting, is considered as being a critical component of the development of pre-service teachers. It is, therefore, interesting to note that none of the teachers in this study mentioned their own student teaching experiences in terms of their professional growth. Again, we must be most careful in interpreting what this may mean. We simply know that they did not discuss their experiences as student teachers in terms of their growth as educators. This does not necessarily mean that they did not grow as educators from such experiences. I do feel, however, that the lack of such conversation is worthy of note.

Growing as a teacher does not stop with the attainment of a degree. In some senses, growth as a teacher is just beginning. All of the teachers in this study indicated they felt that they grew as educators more from "on the job" experiences than they did in comparison to any pre-service experiences or formal education. Neither Anna or Paula have gone back to school for any further formal education. Mary is pursuing a graduate degree, an event which she describes as "doing something" to give a different meaning to her life. Rose too has taken some course work at Trinity College, and is contemplating continuing her studies either there or back at university at some time in the future.

The other three teachers have all completed degrees in religious education at Trinity College, and all three of them spoke of their studies at Trinity as being an important growth experience for them personally, educationally, and spiritually. Diana found her Trinity experience helped her to see "the big picture," which meant it helped her to deepen her faith life and to keep focused on what is really important in this life. At Trinity, Wanda found a deeper understanding of human nature as created by God, and this translated into a fundamental respect for the freedom and uniqueness of each of the students she teaches.

All of these teachers told stories about growing as teachers through learning about teaching from colleagues. For some, it was a particular colleague that modelled for them many of the qualities they saw as being desirable in a teacher. Working with such a teacher served to encourage them to emulate such qualities. Rhonda was such a model for Rose. Rose was very touched by Rhonda's ways as a teacher, not in terms of learning a particular technique or curriculum, but rather by Rhonda's "way of being" with students, with parents, and with other teachers. Rose feels that she learned to be more calm as an educator, to be more patient with children from the model that Rhonda set for her.

Diana's way of being with students was transformed by her son's grade three teacher. She saw her son change from a boy who didn't care much for school to an enthusiastic student who felt his teacher "liked him the best." This prompted Diana to examine what it was about this teacher that could bring about such a fundamental change in her son. In conversations with her son and his teacher she discovered a new world of teaching. This world was a classroom where children were made to feel important, where what they felt and said and experienced was important because they were important, more important than curriculum or policy or papers. Diana became much more focused on the children themselves and much more demonstrative in her feelings for them. Her priorities as a teacher were altered - for the better she believes - through this experience. For Diana, this is one example of teacher growth. Diana's story demonstrates that we can learn about "good teaching" vicariously; we can be transformed by the impact other educators have on those whom we love.

Wanda describes herself as fairly "self contained," and her primary link with teaching colleagues is usually through the students she teaches. Although her story is almost devoid of collegial growth experiences, Wanda does speak glowingly about one particular administrator with whom she has worked. She describes Rachel as having high standards and setting an example for others to follow; as a teacher who had an exemplary respect for the students in the school; and as an administrator who was able to bring out the best in each of the teachers for the good of the school as a whole. Wanda admired Rachel, but admiration alone is not growth. If we merely admire what we perceive of as "good," but do not attempt to emulate this "good," then there is no growth. Wanda grew through her efforts to emulate those qualities which she admired in Rachel.

Mary created a composite of the "perfect teacher" by describing specific qualities that she admired in several colleagues with whom she had worked, qualities such as warmth, intelligence, creativity and vision. Paula spoke about admiring the "bounce and energy" of a colleague, and said that for her, when she admires something she tries to emulate it somewhat. From another colleague she learned a great deal about the use of centres in her classroom. Paula seemed to have distinct categories of professional growth; from Maggie she learned a "way of being" as a teacher with students, and from Brenda she learned about the "things" of teaching, such as "how to" use centres in your classroom.

For some of these teachers, the professional relationships they had with certain colleagues developed into personal friendships. Most of the participants spoke of friends who were teachers. However, Anna and Diana were the only two who spoke of friendships as stimulating their growth. Anna's friends "brought her out of her shyness" and "made her stop and think." Diana's friendships with older people gave her a new perspective on life and helped her to "realize the important things." The other participants either did not mention friendships as being growth experiences, or when they spoke of friends - as did Rose - they saw these friendships as being sustaining and supportive of them as they are. It seems that for many of the participants, friendships are a source of maintenance and support, not a source of questioning and probing and challenging; in other words, not a source of growth.

Anna was the only participant in the study who had spent some time as a substitute teacher, and this afforded her the opportunity to gain some insight - albeit indirectly - into the practices of many other teachers. She has incorporated several of the techniques she learned as a substitute teacher into her own practice. Anna was also the only teacher who spoke of breaking the traditional barriers of school culture and classroom isolation by combining classes with other teachers, a practice that she was exposed to in her first year of teaching, and one that she still attempts to do. Working with another teacher through combining their classes enables Anna to see how other teachers work with children and with curriculum. In addition, she gains valuable insights into her own students from the vantage point of an observer, a luxury not afforded her in her own day-to-day teaching.

Anna and Mary were the only participants who spoke of the benefits of working with a student teacher. Anna spoke very highly of this experience, saying that it improved her as a teacher in a number of ways. "I think it just kind of keeps you on your toes and makes you more aware of things. More conscious I think, because there's a lot of things that I just do that I don't even think about. I'm forced to sit down and think about them with (the student teacher)" (A-1-7). In addition, Anna once again spoke of the insights she gained as a teacher from her work with the student teacher - insights into her students and insights into herself, sentiments that were all echoed by Mary.

As much of the literature indicates (Lieberman, 1986; Little 1986; Rosenholtz, 1989), teaching is for the most part an isolated act in terms of working with other educators. The teachers in this study were for the most part no different. They planned in isolation from colleagues, taught in isolation from colleagues, evaluated students in isolation, met with parents in isolation, and thought about education in isolation. Ironically, most of them spoke of those infrequent experiences of working with other educators as being among the most important influences upon their growth as educators they had thus far experienced.

Growing Through Experiences With the Students

In exploring the data that were generated from this research, perhaps the most prominent category regarding how these teachers see themselves growing is that of experiences with students. In all instances, the teachers in this study spoke at length about learning "on the job" through a process of "trial and error" through their experiences with students. Their most prominent "style of learning" as educators was classroom-based, and focused on experiences stemming from their relationship with their students in their classrooms, rather than from the more traditional models and conceptualizations of teacher professional development. The "model" of growth as lived by these teachers is not so much courses, workshops and conferences, but rather it is classroom and student-based. It is learning "on the job," with each year beginning anew in some ways with each new class of students. It is learning about teaching primarily from the children whom they teach, and learning about teaching particular children and particular classes from these very children and from these very classes.

The students in Mary's classes were a continual source of affirmation for her as a teacher. From what they said and what they did, Mary felt they were telling her that "she could do it;" she could teach and she was a good teacher.

Paula said that ". . .trial and error is the way you learn how to do this" (P-2-7) when asked how she learned about teaching. For her, it is the reactions, the feedback, the responses that she gets from the students themselves that tell her whether or not she is successful in her teaching. The more positive these responses are deemed to be by her, the more closely they resemble her goals as a teacher, then the more she sees herself as being successful and growing as a teacher.

Diana and Wanda both used the expression "It works!" to describe how they determine the degree of their success as teachers from the responses of their students. If they achieve the kinds of reactions they want from a child or a class through a particular method, then this method "works," they are successful as teachers and can then draw upon that same method in the future in similar circumstances. This is their "personal, practical knowledge" (Clandinin, 1985); a knowledge of teaching young children gathered and gleaned over years of experience.

Rose has moved from seeing students as "little balls of clay" to be molded by her into the shape demanded by the curriculum to seeing students as the "primary source" of information upon which she makes decisions regarding how and what to teach. She relates that simply being with hundreds of children over the years has taught her how children grow, and how she can be a "significant adult" to them. For Rose, "being there" for these children when they need you, in a way that is helpful to them, is of the upmost importance in her teaching.

Anna describes growing through the students she has taught as "shifting the focus" from herself to the students. She recalls her early experiences as having "unrealistic expectations" regarding what the students could do, and seeing them as a group, not as individuals. The focus of her teaching was on herself as a teacher and upon the demands of the curriculum. Now, however, Anna has come to realize the wider aspects of what constitutes these children in her class. She now considers their past, their personal abilities and attributes, and their family situation as well as her needs and the needs of the curriculum. For Anna, this ability to accommodate the complexity of students as individuals is seen by her as growth.

In exploring the notion of growing as a teacher through experiences with students, there was an interesting division among the participants in this regard. While Mary, Rose and Wanda spoke of this in a very generic sense, not mentioning any students in particular but always talking about growing from students in a general sense, the other three teachers spoke about learning from students in general and about growing from experiences with students in particular.

Paula spoke of teaching Andy, a boy she described as being attention deficit. It was her first experience teaching such a child, and she related the feelings of success she experienced as a teacher through the positive way Andy responded to her work with him. From the feedback she obtained through direct observation and interaction with Andy, Paula was able to determine that she had grown as a teacher in her abilities to teach and to work with attention deficit children.

Diana tells the very moving story of Danny, the young man whom she had taught several years before. He revealed to Diana that during the year she had been his teacher, his mother had been mentally ill. "You never really knew me!" he told Diana. This event brought her to question her relationships with students, and to work even harder at getting to know each of her students as individuals within the broader context of their lives, not simply as students in her classroom. Diana also talks about being affirmed as a teacher when a former student who is now teaching told her "I'm trying to be like you" (D-4-16).

Anna described one of her previous students as her "worst nightmare come true." His classroom behavior was extremely offensive, but in working with him Anna was able to hone both her management techniques and her self-control. Years later when she had occasion to deal with a similar student in her class, she was able to draw upon the skills she had learned from her earlier experiences. Anna also spoke about her initial frustrations with Bobby. She simply could not teach him, and began to doubt her abilities as a teacher to reach this boy. However, she retained Bobby and taught him a second year, this time with excellent results. From her experiences with Bobby, Anna says she learned not to give up on students so easily. Bobby helped Anna to develop both hope and tenacity, desirable attributes in teaching, and thus Anna sees herself as having grown from her experience with him.

The teacher-student relationship is in some ways very unique. Not only do teachers deal with a never-aging population while they themselves continually grow older, but the structure of schools makes this relationship transient. The teachers in this study developed various kinds of relationships with all of the students they taught. Some of these relationships were distant, others were deep. Some involved much learning for both students and teachers, others did not. However, these relationships all shared one thing in common; they ended in June. In no instance did any of these teachers describe having any kind of long lasting relationship with any of their students. Diana was the only one to discuss growing as a teacher through interactions with students after she had taught them. It would seem that due to the transient nature of the teacher-student relationship, these teachers put much of themselves into these relationships for the time the children are with them. However, they realize that come the end of the school year, most of these children will move on, out of their lives, and a new group will soon come in to take their place. And it begins once again.

In all instances, these teachers spoke about their need for others in order for them to grow. Mary summed it up with the statement "I don't really think that we grow particularly well alone" (M-2-2). Rose commented that participation in this research project had made her realize how important people were to her growth, while Diana spoke continually about growing through her "network" of relationships with others.

These teachers learn through relationships, and it appears that their primary educational relationship is with the children whom they teach. They continually tried to connect past experiences with students to present teaching situations, drawing on these past experiences with students to enhance their present teaching context. In seeking answers to such questions as "How can I make this classroom better for each child?" and "How can I meet the particular needs of each of the children in my classroom?", these teachers saw themselves growing as educators.

When we look more closely at the professional life of these teachers, this should not be too surprising. These teachers spend almost one thousand hours a year in their classrooms with their particular group of students. Compared to the amount of time they spend engaged in other professional development activities - such as conversations about teaching with colleagues, taking courses, attending workshops and conferences, or any other form of professional development - the sheer magnitude of the time spent in classrooms with children seems likely to have a major impact on a teachers' evolving conception of teaching.

As a profession, these teachers are telling us that we must broaden our current conceptions of professional development to include this notion of "on the job" practical learning, where professional development moves beyond the generic to talk about teaching these children in this grade at that school during this year. Such a notion of professional development is highly contextual and site specific, and as such speaks more vividly to the ways in which these teachers see themselves growing as educators.

However much it may appear that these teachers grow through engagement in the teacher-student relationship, a deeper look reveals to us that in many instances it is not the students themselves who bring about this teacher growth. Rather, the students act as a catalyst; they facilitate this thing called teacher growth. It is the teacher herself, however, who ultimately makes personal meaning out of her experiences with students, and who thus determines whether or not these experiences have aided her in her growth.

Growing Through Experiences With the Principal

Much of the research cited in the literature review section of this document speaks of the importance of the principal of the school. The person in the principal's office has the potential, by virtue of her or his position, to exert a tremendous influence not only upon "the school," but also upon the professional experiences and work life of the teachers who teach there.

However, Mary did not mention any of her principals as having an impact upon her growth. Wanda saw herself as "self contained" and interacted with her principal primarily about student concerns and not about her own teaching practices. Wanda did, however, speak very highly of Rachel, an administrator with whom she had worked and whose qualities as an educational leader she admired.

Diana spoke very highly of both the principal and the assistant principal at her current school. She felt that her work with the principal on cooperative learning, as well as the evaluation process they worked through together, helped her to grow as a teacher. Diana's principal has each of the teachers establish a teaching goal for the year, and Diana feels this process of working toward a personal educational goal assists in her growth as well. Diana spoke of the structure and atmosphere of the school, as established and nurtured by the principal, as being fundamental to her growth as an educator. In two previous schools where this was absent, Diana did not see herself growing, and this prompted her to relocate to another school each time.

Like Diana, Paula and Anna also spoke of their evaluation processes as being growth experiences for them. Paula felt she grew by learning more about the process of teaching and by being given names for some of the things she was doing. She, like Anna, spoke of learning about her teaching through dialogue with the principal who had observed her teach. Anna spoke of being "forced to think" about what she was doing and why she was teaching in certain ways. The nature of this dialogue about teaching between these teachers and their principal was not generic; these were not conversations about teaching in general. Rather, these were conversations about their teaching, and both of these educators indicated that authentic dialogue with someone who had observed in their classroom was viewed as being beneficial to their growth. Paula spoke on a number of occasions about her principal video taping her teaching, and how much she learned about herself from seeing herself teaching on tape. It seems that having another set of eyes with which to see one's teaching practices from an alternative vantage point - be these the eyes of the principal or the eyes of the camera - is deemed by these teachers as being of value in their professional growth.

Rose spoke very highly of several principals with whom she has worked. She described two of them as being "mentors." Bob, her first principal, was instrumental in "nudging" Rose into attempting administration, while Milton, her current principal, is viewed by her as a role model worthy of emulation due to his administrative and teaching skills. And, like Diana, Rose too also had experiences with principals in the past whose ways of leading in a school were not conducive to her growth. Like Diana, Rose found that she could not function as the teacher she wanted to be and to become in such an atmosphere, and chose to leave that particular school.

Principals have the potential, by virtue of their position, to be extremely influential upon a teacher's growth. However, this potential often goes unrealized. The participants in this study spoke of three kinds of principals. There were those principals who, through their administrative practices, negatively affected teacher growth. In all cases in this study, these teachers chose to leave schools with this type of administration. The second type of principals were "growth neutral." That is to say, they had minimal impact upon these teacher's professional lives. These principals were removed and uninvolved in classroom life. They were viewed as people with whom the teacher had to work on occasion, but these occasions were kept to a minimum and usually dealt with the more managerial or technical aspects of the teacher's practice. The third type of principal was growth stimulating. These principals were very involved with teachers regarding classroom practices. These principals were also classroom teachers, and were viewed by the teachers in this study as being competent educators. They had worked to develop credibility, trust and respect from their teacher colleagues, and they were unwilling to simply accept status quo practices and unexamined habits of teaching. They questioned, probed, prompted and pushed, both themselves and the teachers with whom they worked. In some ways, they served as models of teacher growth themselves.

If principals desire to establish school climates that are conducive to the professional growth of teachers, the teachers in this study have much to tell them. Principals who wish to have a positive impact upon the professional growth of the teachers in their schools must critically examine both themselves as educators and the relationships they have established - or failed to establish - with the teachers on their staff. As Rose phrased it in writing about how her first principal "nudged her" toward administration, ". . .in order for someone to be able to nudge me, a very strong relationship will have to be established first. The relationship must evolve over a period of time and be based on mutual respect, sincerity, and similar values" (letter received from Rose in response to a draft of her meanings of growth, December 16, 1990, See Appendix G).

Growing Through Professional Experiences

Although the line between the personal and the professional aspects of their lives was a line that connected more than a line that separated in the lives of these teachers, I have created the category of professional experiences to describe in particular those growth experiences that more fully fell within the realm of school and school-related activities. Excluded from this category are experiences involving post-secondary educational institutions, experiences with other teachers with whom one works, and experiences with students. These experiences are excluded from this category because to grow from them means to attach a high degree of significance to the others involved in such a growth relationship. In growing through professional experiences, these teachers did not attach much significance to the other or others involved, but rather made meaning from the experience for the most part by themselves.

In growing through professional experiences, certain kinds of events seemed to stand out as being important. Rose spoke of her move from teacher to assistant principal as being an event that forced her to learn how to work with adults - teachers, parents, and fellow administrators - an experience she sees as helping her to grow. In addition, as a school administrator she felt that she was in a much more visible position than she had been as a classroom teacher, and thus had to clarify and model those educational practices and values that she had come to believe in to a much greater extent than before.

Mary's move from teacher to administrator was accompanied by much self-doubt and a lack of confidence in her abilities to "do the job." Through her relationship with two superordinates who assisted her not only with the day-to-day operational tasks and the knowledge necessary to perform well in her new job, but who also gave her the confidence necessary to believe in her own abilities, Mary was able to grow into the demands of her new position.

Although all of these teachers had changed grade levels throughout their careers, thus gaining experiences not only in teaching new curriculum but in teaching children of various ages, they did not describe this as being of much significance to their professional growth. Paula mentioned moving to a different grade level gave her the opportunity of ". . .learning the courses, learning the programs. . ." (P-2-7). Although she saw this as professional growth, she did not seem to attach a great deal of importance to it.

Rose has taught both upper and lower grades in elementary, then moved into special education. This move enabled her to work with smaller numbers of children and a much more specialized curriculum. From this, Rose seems to be moving toward a greater understanding and appreciation of the individual child, the way that each child learns and the ways in which she can work to assist in meeting their individual needs as learners and as children.

Both Anna and Wanda have participated in curriculum writing projects, professional experiences through which they saw themselves growing somewhat as teachers. For Wanda, being able to write curriculum for other teachers, and then having to present inservice sessions to teachers regarding this curriculum gave her much more confidence in her abilities as an educator. Anna describes learning much more about the publishing side of education than she had ever known before as a result of her curriculum writing experiences. For the most part, however, it seems that few teachers write curriculum for other educators. Most of the curriculum developed by teachers is for personal use only. When teachers do have the opportunity to engage in curriculum writing, they can learn and grow as educators from the experience. However, a closer look at the nature of the experience reveals that it is not simply the experience of writing curriculum that brings about growth. Rather, for teachers like Wanda and Anna, it is the opportunity to work closely with other teachers, to engage in educational conversation with colleagues that provides opportunity for professional growth. Much like the teachers described by Smyth and Garman (1989), the writing of curriculum is in some sense merely the vehicle through which teachers gain the opportunity to engage in meaningful collaboration with colleagues.

As much of the literature has pointed out (Lortie, 1975; Burden, 1982; Feiman-Nemser and Floden, 1986), the first year of teaching has the potential of being a very significant experience in the professional life of a teacher. Anna describes her first teaching position after her work as a substitute teacher as being ". . .one of the worst years of my life, but it was also the best in terms of what I learned" (A-1-2). With a difficult teaching assignment and an unsupportive administration, Anna learned a great deal about teaching from close colleagues and difficult students.

Rose's first teaching assignment was much more positive in that she had relatively good students, supportive colleagues, and a principal who supported her and worked to develop and nurture the leadership skills he saw in her. This first teaching assignment ultimately lead Rose into school administration due to the influence and encouragement of this principal, as well as forming some long lasting professional and personal friendships.

Diana too speaks of her first teaching assignment as having had a significant impact upon her as a teacher. Working as an intern with a more experienced teacher, Jackie, Diana had the capacity to learn both from Jackie's strengths and weaknesses as a teacher. Diana modelled that which she saw in Jackie as valuable and good, and rejected and modified that which she saw in Jackie as being undesirable or ineffective.

Growth through experiences with district level personnel was also mentioned by most of these teachers. Wanda spoke very highly of learning as a teacher through her work with facilitators, district level subject area specialists who came out to her school and actually worked with her in her classroom with her students. For Wanda, this "on site" assistance seemed to be a very significant factor in enabling her to connect to what these specialist teachers were trying to convey. The concepts and methodology were no longer abstract, but lived in her classroom with her students. This closer, more intimate degree of "connectedness" enabled Wanda to relate better to both the facilitators themselves and to the ideas they were presenting, both of which enhanced Wanda's learning as a teacher.

Paula saw herself growing as a teacher from attending inservice sessions presented by district level subject area specialists. In her view, she learned by listening to these subject area experts as they talked about programs and resources, the practical things that would help her as a teacher deliver a particular program.

Mary expressed mixed feelings about these kinds of inservice programs, indicating that while at one level she thought they were helpful, at another level she considered most of them to be rather ineffective and of minimal impact.

Diana speaks glowingly about how her school administrators continually support professional development. They encourage all of the staff to establish professional development plans for the year, and support these plans through finances and school based inservice programs, as well as up-to-date communications regarding professional development opportunities for teachers. Although Diana expressed a strong preference for this kind of administrative support for professional development, she mentioned that some of the teachers on her staff found it to be "a pain." Once again, we are reminded that there are no generalizable rules for professional development in schools that will suit each particular teacher. Rather, each teacher will have individual preferences that need to be addressed regarding their own professional development.

Both Rose and Anna spoke of learning and growing as teachers from attending inservice sessions presented by their school systems. They see these as being practical and relevant to their day-to-day concerns as classroom educators. Rose mentioned a school based professional development program that she and the staff at her school had been involved in as being particularly influential, while Anna spoke of these kinds of professional development experiences as usually being external to her school. However, it was one such inservice session with a teacher from Australia speaking on thematic teaching and team planning that had a tremendous impact upon Anna's teaching for years thereafter. It would seem that in some ways professional development programs are a "hit and miss" affair.

Although most of these teachers spoke of attending teacher's conventions, special guest speakers, and being involved in professional reading to varying degrees, none of these kinds of experiences seemed to stand out as being relatively important to them in terms of their professional growth. Few of them read professionally to any great extent, only two of them were currently involved in presenting inservice sessions, and only one of these teachers was involved in a more extensive professional development program at the time of this study. For the most part, professional development was something that you "went to," something that was done "to you" or "for you," not something you actively pursued for yourself at a more conscious and purposeful level.

Growing Through Non-Professional Experiences

There were a few instances of growth experiences that arose in our conversations that might more properly fit into a category such as non-professional experiences. These would be those kinds of experiences these teachers saw as having some impact upon their growth, experiences that were outside of the realm of teaching, and experiences in which the people involved were not that significant.

One example of this type of experience would be travel. Both Anna and Paula spoke of learning about other peoples, about other cultures, about other ways of living and looking at the world through travel. Anna had just returned from a trip to her parent's native country shortly before one of our conversations, and she saw this as being a growth experience for her in that it helped her to better understand her parents and the values they hold; "why they are the way they are." Still living at home with her mother and father, Anna also spoke about the feeling of independence that came with living on her own for several weeks, a feeling that she seemed to like, a feeling of maturing, of growing.

Anna also mentioned her first part-time job in a clothing store as being an important growth experience for her because up until that time she had been a very quiet and shy person. Having to work with adults in the store helped her to develop social skills and self-confidence.

Paula travels extensively and has visited many foreign countries. Through these experiences, Paula has learned not only about the countries themselves, but about the people who live there, how they live in ways much different than Paula herself.

Diana was the only participant to speak to any degree about growing personally or professionally through reading. She describes herself as a person who reads a lot of articles, books, and magazines. Her reading preferences are in the realms of self-esteem and theology, both of which she sees as being related to her growth as a teacher. The notion of growing through reading did not arise in conversations with the other participants.

Growing Through Experiences With God

Martin Buber (1970) conceptualizes the world of relations as having three spheres: life with others, life with nature, and life with spiritual beings. All of the teachers in this study are Catholic and all are teaching in a Catholic school system. Given these things in common, however, the meaning one makes of one's relationship with God is deeply personal and unique, and talking about the more personal aspects of one's self did not come easily for most of these teachers. I am unsure if this was due to my limited abilities as a researcher, to the deeply personal nature of this aspect of their growth, or perhaps it was that some of these teachers had not given much thought to these aspects of their growth prior to our conversations. Also, some of the subjects which we discussed are quite simply not talked about very often in many people's lives, and relating some of these inner-most experiences meant not only sharing them with another person, but trying to make some sense and some meaning out of such experiences for themselves.

When I inquired of Anna about the possible impact of her spiritual beliefs upon her teaching practice, she had difficulty putting this to words. ". . .it's not really overt. I think it's there, but I'm not really conscious of it. And I don't know whether that's because I went to Catholic school, and then you teach in a Catholic school and that it's just. . . in the sub-conscious, like your way of dealing with people and the kids and doing things" (A-4-8). The ideals that Anna has regarding how she treats the students in her classroom and how she expects them to treat one another are based upon her spiritual beliefs. I was reminded here of the fourth rule posted in Diana's classroom: "Treat others the way you would like them to treat you."

Although Diana was somewhat similar to Anna in that they both had a spiritual basis for their expectations of student's behaviors toward one another, Diana was able to articulate her spiritual beliefs to a greater extent. Her willingness to give children money so they could participate in "hot dog day" or purchase necessary school supplies was symbolic of her caring and sensitive stance toward students. She talked about other teachers commenting to her that they had lost money before through lending it to students, and she made the comment that she had "never learned" her lesson not to do this. I believe that Diana did learn her lesson, however, she freely chose to learn a different lesson from these kinds of experiences, one based on sharing and caring for others. Diana describes her faith as continually growing and as having a tremendous impact upon her teaching and her view of others in schools. Through her deepening faith, she is able to see "the big picture," and has concluded the primary reason all of us are here on this earth is to help one another, something she strives to do as a teacher.

Mary spoke about her efforts to make sense and meaning out of her sister's death. On another occasion she mentioned her struggle to more deeply understand the meaning of the Lord's prayer, particularly the phrase "Thy will be done." Mary continues her endeavors to find God's will in her life and in her work.

Rose's values as a teacher are spiritually based, and she sees no dichotomy here between her personal and professional life.

R: . . .the fact that I'm a Catholic educator and that I'm a Catholic - I think my whole life is intertwined with those values that I've grown up with, which I choose to still believe in and carry on. I can't separate those. . . the fact that I'm a Catholic and the fact that I'm a teacher or that this is the way I lead my life. . . When I talk about how people treat each other, right away that comes into my mind. . . What have we been taught about how we should be treating each other, and all those kinds of things? And you always try to work towards that goal. I mean, certainly we get angry and lose your temper and say things you shouldn't say sometimes in your life. On the other hand, there's always that base, you can go back and think about and it can give you that guidance, sometimes, that you need.

R: And for you, what's that base?

D: I think the values that are taught by the Catholic Church. . . .I think if you were in a non-Catholic system, you have to, perhaps, keep more of those things to yourself. You don't have the support of the church behind you. And I think it gives us some freedom sometimes to express our values to the children that we teach (R-5-11).

Rose spoke of "life as a gift from God," much as Wanda had expressed her views regarding ". . .all gifts being. . . for the good of the community. And if God has gifted you to teach that means that He's given you that gift, not for you but to share with others" (W-3-15). For Wanda, teaching is a vocation, a gift and a calling from God, one that she freely chooses to answer. The metaphor of "gift" plays a prominent part in Wanda's conception of teaching. She describes teaching as "giving yourself" to the children you teach and developing with them a relationship that "transcends the curriculum" based on an understanding and appreciation of the God-given uniqueness of each child.

Relationships span the spectrum from indifference to intimate. Paula expressed her relationship with God as a "friendship," someone whom she could talk to and receive assistance from through her "living faith." Like Diana and Anna, Paula sees her relationship with God impacting her teaching in the way she views students. "My faith is fairly strong and when teaching religion that comes through. When teaching the rest of the day that comes through in. . . the way I treat children. . . Because of my faith, I believe they're God's children and they are special people and therefore I treat them with the kind of respect I feel they deserve. . ." (P-4-12).

As these teachers grew in faith, their views of children and teaching changed. All of the teachers in this study displayed, in various ways and in varying degrees, virtues as educators. Many, if not most, of these virtues had roots in their faith, their basic beliefs about their relationship with God and how this relationship might ideally manifest itself in their relationships with others, in particular with students. These teachers have not "grown" in these virtues; rather, they are "growing" in these virtues. This is a process with no end, but rather a process of continual journey. As they attempted to grow in these virtues, they grew spiritually in their relationship with God.

This faith relationship with God manifest itself in their work with children in a number of ways. Wanda and Paula spoke about their recognition of the inherent dignity present in all children, and both referred to students as "God's children." All of these teachers spoke meaningful and tried to act accordingly in terms of their beliefs about the respect each child was entitled to in their classrooms, from them as teachers as well as from their fellow students.

The virtue of hope was developed further when Anna learned not to "give up on them so quickly" when a student she had been working with finally began to show progress after a very long struggle on her part. Paula, Rose and Wanda all shared a more relaxed attitude toward children who "couldn't get it" right away. They were able to transcend the present and to see a future when these children would learn and would know.

The task that lies before a teacher - any teacher - at the beginning of every school year is daunting to say the least. The sheer numbers of students, the demands of the curriculum, the school, and the parents make success, however measured, an effort to achieve. Every one of the teachers in this study talked about how they were overwhelmed at times by the demands of being a teacher. All of these teachers expressed - in different ways and in different words - a sense of humbleness about their work, work that was so important, yet work in which they saw themselves as falling short of their ideals on occasion.

There is also a strong sense of "the good" in these teachers talk about their chosen profession. They each have ideals about how students should treat one another, as exemplified by Diana's fourth rule, and about how they in turn should treat students. Moving beyond interaction, there is a sense of values that permeates much of what these teachers do in their classrooms, from the physical structure of the desks to the ways in which they implement curriculum to assist particular children.

Children come late to Wanda's and Paula's class, and are welcomed rather than chastised. Classroom expectations are widened to make room for children who would otherwise not fit in. Children are given the opportunity to feel success in Rose's room. Diana quietly lends children money so they can participate in "hot dog day." Mary works to see each child as an individual. Why? Because these teachers not only know about the difficulties some of the students bring to school from home, but they act on this knowledge. Knowing alone is not enough. As a Buddhist monk once taught, "To know, *and not to do*, is not yet to know" (Buscaglia, 1984, p. 66, emphasis in original). This knowing struggles to transform their personal pedagogy in order to make the child's experiences at school more meaningful and more pleasant.

Although a much maligned, overused and complex word, one which I hesitate to use, there is a sense of *agape* - of spiritual love - in the practice of these teachers. Although there are many reasons for being a teacher, some of these teachers, like Wanda and Diana, seemed to enter teaching as an answer to a call. They consider their work as a vocation. Although their relationships with students are transient, there is a strong sense of attachment, of caring, of genuine concern for the well-being and the development of these children who are in their care for each particular school year.

Wisdom implies the ability to choose and to act wisely. In teaching, wisdom deals with questions such as what is appropriate to teach; how should something be taught to a particular class or a particular child; how do we determine if what we are doing is "good" or appropriate or of value and worth? I have concluded this section on virtues with wisdom because in my view it is so fundamental, a virtue on which many others must ultimately come to rest, for wisdom is used in the appropriate application of the other virtues of an educator. Patience is often described as a virtue, especially in terms of the relationship between children and adults. However, patience taken to an extreme become mere licence; there is such a thing as too much patience. And it is here that wisdom comes into play, informing us of the appropriate balance necessary in our application of virtue; enabling us to judge wisely and with sense in our relationships with children and with others.

The teachers who participated in this study could all be described as growth oriented to varying degrees. None of them was of the view that they had mastered teaching, and were thus in a "maintenance mode" of being teachers. They all attended conferences, workshops, and inservice sessions. Four of the six have done post-graduate work. All of them strive to implement improvements into their teaching as they see the need. They are open not to change per se, but to something that they see as being "better."

Themes of the Study

Introduction

Bergum (1986), in her study of women becoming mothers, writes ". . .the themes. . . came out of the stories themselves - they 'showed themselves'" (p. 47). Boyd (1989) describes themes as "threads" which answered her question "What exactly is it that I think is being said here?" (p. 72).

In examining the notion of theme in "Researching Lived Experience" (1990), van Manen discusses thematic analysis as it relates to the "evolving meanings" embodied in a text. "Making something of a text or of a lived experience by interpreting its meaning is more accurately a process of insightful invention. . . grasping and formulating a thematic understanding is not a rule-bound process but a free act of 'seeing' meaning" (p. 79). Later in the same work, van Manen goes on to say "*Theme is the process of insightful invention, discovery, disclosure . . .invention* (my interpretive product), *discovery* (the interpretive product of my dialogue with the text of life), *disclosure of meaning* (the interpretive product 'given' to me by the text of life itself)" (p. 88, emphasis in original). Accordingly, it would seem that the process involved in thematic analysis involves *inventing* (making something new from that which already exists) and *discovering* (finding that which already exists, but doing so in a different way or at a different level). Thematic analysis thus becomes a dialectic between the researcher and the "text" that is the lives of those being researched.

Haughey (1990) examines themes from the perspective of an interpretive research paradigm. "Interpretive research is first and foremost for the people involved. . . . Secondarily, the studies are for us, the readers, to contemplate and consider. Trying to collapse the data into general conclusions is to trivialize it and goes against one of the tenets of the paradigm, that each experience is unique to that situation. Instead, like the researchers, we seek to listen to the stories and identify themes which are embedded in them" (p. 34).

Along this vein, I have titled this chapter "Themes of the Study," not "The Themes. . ." The definite article has been discarded because the process of discovering and choosing and creating themes is not a definite process. The themes which I will explore in this chapter are not the only themes present. Therefore, I should like to express at the outset that I do not hold these to be "the" themes, nor are they merely "my" themes. Rather, they come to be as a result of my interactions with the multiple texts of this study, of which there are two types. First, there is the more traditional meaning of text, the printed words, the documents that were the transcribed conversations that I conducted with the participants. There was, however, a second form of text. Ricoeur (1981) expands the traditional meaning of text to include human action, and thus my encounters with the participants in their classrooms, our unrecorded and untranscribed conversations, and our past and present experiences together all merge to create another form of text which also found its way into this process of theme development.

Growth as a Perpetual Journey

The overriding theme that emerged from this study is that of growth as journey. Both Mary and Rose explicitly used the term "movement" to describe part of their conceptions of growth, while this notion was inferred in conversations with the other teachers. When we speak of movement, we speak of journey. Journey is at once a going away from and a moving toward. As we leave our old self behind we journey toward our new self, creating ourselves in the process. As we leave our old world, we enter a new and hopefully better one. This is part of the essence of what it means to grow.

Inherent in this theme of journey is the idea of change. To grow is to change. However, change itself is not necessarily growth, for regression is also a kind of change. Change is an essential component of our journey of growth, but of itself is not enough. Accompanying this aspect of the theme of growth as journey is the notion of "the good." The participants spoke often about their ideas of "the good" in teaching, about their evolving ideas of what was good teaching, what were the virtues of a good teacher, how they saw themselves growing in the sense of becoming better people, and about what were good values for schools and for classrooms and for children. For them, growth was a journey from their current place to a *better* place. There was always present in their conceptions of growth this element of judgement and value and good. In order for an experience or a relationship to qualify as growth, it not only had to have brought about a change or a movement, but this change had to been deemed "better" by the teacher herself; as a movement toward "the good." Thus we see that although change and growth are similar, there is a fundamental difference. Change has a freedom that growth does not; change can move in any direction it chooses, while growth must move towards "the good."

Another aspect of this theme of journey is the notion of ***readiness***. When we travel physically, there is a time of planning and preparation for such journeys. The greater the distance or the greater the duration of such journeys, the more effort needs to be spent on getting ready. So too with our journeys of growth. We cannot go/grow to a new and better place without preparedness; without getting ourselves ready. Good teachers know this; it is a theme embedded in much of teaching and in the sequencing of school curricula. We cannot teach a student multiplication if that student does not first know number recognition and addition; they are simply not ready. So too, a teacher cannot journey to complex levels of understandings about teaching and curriculum, classrooms and children, unless they have developed an understanding of some of the more basic aspects of these phenomena. They simply are not ready.

However, in some sense, one can never be totally ready, totally prepared for our journeys of growth. We never really know all that will be required in advance of such journeys. If we did, there would be no need to make the trip.

As they journeyed, these teachers saw the landscape of their lives change, and they in turn were changed by it. Certain special people seemed to be a most important feature of this landscape. In their personal lives, families past and present had opportunity to play an important role in the growth of these individuals. In some cases, parents or spouses did just that, while in other cases these people were not viewed as being very meaningful to personal growth. Colleagues, administrators and students met along the way not only influenced the traveller, but in some cases their influence was so great they shifted entirely the direction - and thus the destination - of the journey.

For some more than others, God was a constant travelling companion, a co-traveller with whom they talked and from whom sought advice and support along their way. For others, God was there, at times unnoticed, but there nonetheless, more like a stop along the road, someone to be sought in times of need or despair.

Seldom spoken about explicitly in the stories of these teachers' growth is the notion of context, the landscape that is at once there and yet so often unseen. Like travellers journeying along a familiar path, these teachers often did not see much of what was around them. Their sense of isolation from colleagues, the ways in which the structure of their schools played upon them were often hidden. In the *text* that is these teachers' lives, this is the con*text*. There seemed present along this road of growth an interchange between the teacher herself, the others whom she met and engaged along the way, and the context itself. In this engagement that took place between all three of these elements, the teachers were at once shaping and being shaped.

The theme of journey also has a sense of place about it. For example, these teachers spoke about the place of students in their conception of teaching, and how this "place of students" changed and grew over time. However, in this relative relationship in which as one moves the other by definition occupies a different place, as the place of students changed, so did the place of the teacher. Rose spoke eloquently of wanting to "be there" for her students. "Being there" is as much a state of mind as it is of place. "Being there" for Rose means that on her educational journey of growth, she has come to a place where to be a teacher now means that you are "there" for children; there not only in the sense of being physically available, but there in the sense of being open and receptive and attentive to them, as whole human beings as well as simply students.

Ironically, even as we speak of journey as "being there" for students, we must also address the transient nature embedded within the notion of journey. Being on a journey also means "being there" temporarily. These teachers were visitors in the lives of many people, and the word "visitor" has a sense of both coming and going. Many of the relationships that were deemed important to the growth of these educators were transient relationships, relationships that came to an end. Nowhere was this more evident than in the relationships that existed between these teachers and their students. Diana was the only teacher to mention any kind of growing from encounters with her students after the particular year in which she taught them.

Relationships in the personal realm of these teachers' lives had, in most cases, a longevity unparalleled in their professional lives. Anna spoke of growing through relationships with friends she has had since adolescence. This was, however, exceptional. All of the participants spoke of growing - and continuing to grow - through relationships with a parent or parents, relationships that have literally lasted their entire lifetime. Rose spoke of growing through her relationship with Rhonda, a teacher with whom she taught over two decades ago and with whom she shares a friendship to this day. For the most part it would seem that relationships in the professional sphere of these teachers lives - even relationships they have determined that have assisted them in their growth - are transient. In order for a relationship to transcend this transience, it would seem that it must move from the professional to the personal sphere of these teacher's lives.

It should be noted here, however, that in the professional lives of all of these teachers, they have each moved to several different schools throughout their careers. Such moves by their nature involve a relocation of the self to a different place, and the beginning of relationships with a new cohort of colleagues. I am not sure what the experience of growth might be for a teacher who stayed in the same school with a group of colleagues that changed little for an extended period of time.

Yet, although in most cases students, administrators and colleagues were not in their lives for a prolonged period of time, these teachers seemed to take aspects of some of these people with them as they continued along their journeys. Paula's mother helped her develop her faith, a faith she carries with her to this day. Rose's first principal "nudged" her toward administration, forever changing the course of her educational journey. Through her son's teacher, Diana's classroom practices were transformed. Wanda's own children taught her the importance of seeing students as individuals, while Anna's abilities to work persistently with difficult children were enhanced through some of the students she has taught. These are but a few of the abundant examples from these teachers' stories of growth relating how they were transformed along their journeys by some of those whom they encountered along the way. After such an encounter, what Buber would call an "authentic encounter," the traveller continues on the journey changed in some fundamental way, carrying with her some element of the other, a part not taken but given - freely shared by a fellow traveller. In this sense, these authentic growth relationships are not transient, but permanent. They become a permanent part of who and what we are; we take them with us as we continue on our own journey of becoming.

There are two sub-themes embedded in the notion of growth as journey. The first is the sub-theme of ***connections***. Alluded to somewhat in the preceding paragraph, if each experience, if each encounter remains in isolation, then there is no growth. It is through our ability to make connections between such experiences that we grow. For example, Wanda was able to more fully understand how young children learn from her interactions with her own children at home. She was able to grow as a teacher by connecting this to her students at school. She also connected her experiences with her mother long ago as her "teaching conscience" up to this day.

Although Wanda spoke explicitly about growth as "making connections," this was also implied in the stories of the other teachers as well. Paula connected her experiences with faith and God to her students at school, expressing this as "The way I treat children, sort of special people because of my faith, I believe they're God's children and they are special people and therefore treat them with the kind of respect I feel they deserve. . ." (P-4-12). Anna made connections from students in the past to students in the present, learning how to persevere in the face of a seeming hopelessness situation with Bobby, and also in learning how to deal effectively with difficult behavioral problems in her past and connecting these with students today. Rose connected both what she learned about teaching and administration from her husband at home to her work at school, as well as what she learned from watching Rhonda teach and her way of being with children. Diana connected her faith to her experiences with elderly people, a process which allowed her to "see the big picture," and gave deeper meaning to her life.

Closely associated with the notion of connections is the second sub-theme of ***reflection***. As we travel, we can choose to look in several directions. For example, we can look ahead, toward where it is we think we are going. This kind of looking is future oriented, goal oriented, with a sense of foresight. We can also examine where we are. This kind of looking is present oriented, a deeper and more meaningful exploration of our current circumstances, with a sense of insight. We can also look to where we think we have been (I did not say where we have been, but where we think we have been). This kind of looking is past oriented, with a sense of hindsight.

This looking to the past to better understand the present is often referred to as *reflection*. Reflection has embedded within it a sense of seeing - not of seeing first hand, not of seeing in a present sense, but rather of seeing more with the "minds eye" rather than with the "bodies eye." Several of the teachers spoke explicitly about growth through reflection, while others referred to it in a more indirect way.

Diana feels that much of her growth occurs through a process of reflection. ". . .most of the things you realize about yourself are done through reflection. . . It's always when you sit down and see how you've been before a certain time and how you are now. You compare those in your mind. Most of my feeling of growth is always on reflecting back. . ." (D-1-7)

It was during our second conversation that Mary, who considered herself growing through a process of reflection which revealed to her a journey toward a better place, came to the Kierkegaardian realization that one of the ways in which we grow is through hindsight; that life is "lived forward but understood backwards." Mary stated that ". . .the only reason you're able to really. . . reflect is because there is some kind of movement, . . .some sort of passing on, some kind of. . . change. . . .Somehow there is an alteration. You knew the way that you were, and you see yourself differently now. And for me, that is always a change for the better. I mean, I never really noticed that growth works backwards " (M-2-2, my emphasis).

Rose echoed this theme of growth through reflection. "I think that anytime that you. . . reflect upon. . . now this is where I've been, this is where I am, and this is where I'd like to go; as soon as you formulate some of those goals and you start even thinking of some plans to achieve those goals, I see that as growth" (R-2-12).

Wanda too talked about this theme of growing as a teacher through reflection:

> W: . . .Now I'm much more conscious of the demands of the curriculum. I'm more in touch with what's going on in education so I'm thinking more about well you have to teach in this kind of a learning style, this child has that kind of disability, what are you going to do about it? I've seen many children come into my classroom and leave my classroom and wonder, did I give them what they needed? How should I change? When I started I think I was twenty when I started teaching. I just thought it was fantastic to just get out there and do it. . . I didn't spend a lot of time reflecting on what I was doing. But now I reflect more now. You see students who are grown whom you've taught. And I think, "Gee, did I give them what they needed?" (W-3-17).

As these teachers continue on their journey of becoming, becoming better teachers, becoming better persons, becoming their new selves, they come to realize their growth as they glance backward, over their shoulders, and catch glimpses of their former selves. Thus, they become aware that they have changed in comparison to this old self. Perhaps they have gained something of value; perhaps they have lost or diminished relative to some personal shortcoming; or perhaps they have gained through some kind of loss. Now however, from this position in the present, they can judge their new selves, and if they pronounce this new self to be better, they call it growth.

There is, however, a sense of "unfinished business" embedded in the notion of growth. Whereas most journeys have an ultimate destination, which when reached results in the conclusion of the journey, the journey of growth is never completed. There is no ultimate destination - at least not in this life - but rather in a sense, the journey itself is the destination. The journey and the destination are one.

Engagement With Difference

Unlike the theme of journey in which I could point to explicit examples from the transcripts to illustrate the theme, growing through "engagement with difference" was not nearly so obvious. None of the participants ever used this phrase, and only after an extended period of time and reflection was I able to discover or create this particular theme. It first occurred to me that this might be a hidden theme in the study when I read Jean Baker Miller's text dealing with a "new psychology of women" in which she stated "Growth requires engagement with difference and with people embodying that difference" (1986, p. 13). Miller was referring specifically to the patriarchal norms of our society, and was encouraging men to become more familiar with and to engage themselves with a more feminine orientation.

The phrase struck deep within me, for it informed me of some of the motivations lying deep within me for conducting the study with women participants only. At that particular time in my own journey, I had come to realize that women in education had much to teach me, if I could only better develop the eyes with which to see it, and the ears with which to hear it, and the heart with which to feel it. Thus, as I myself "engaged with difference" in order to grow as an educator, I came to see this as a theme embedded within the stories of these teachers.

Engagement with difference deals partially with our need for "the other" in order to grow. Mary phrased it this way, ". . .it's hard to grow without relationship, interaction. I don't really think that we grow particularly well alone" (M-2-2). All of these teachers spoke often about their need for others in order to facilitate their growth. While some of these others were sustainers who supported and confirmed them, there was present a very different kind of other in these teachers' descriptions of growth relationships.

In more thoroughly exploring the nature of a "growth relationships" as described by these teachers, I discovered that in most instances this relationship had embedded within it certain characteristics. One such characteristic was difference. "The other" is by nature of being "the other" inherently different. However, in the lives of these teachers and in their conceptions of growth, there seemed to be three kinds of "others." There were those who could be described as growth neutral; people who had little or no impact on the teacher's growth. This seemed to be the majority of the others who passed through their lives. The second group could be described as growth negative. The relationship between the teachers and these other persons resulted in some forms of regression or stagnation on the part of the teachers. Wanda, Rose and Mary all said their first husbands diminished their sense of self-confidence, and thus became considerable barriers to their growth. Paula spoke of "losing herself" in the early years of her marriage in terms of her relationship with her husband. In other words, anyone who makes you less than you are thus becomes a barrier to your growth. The third kind of other could be described as growth positive. These are persons whose impact upon these teachers' lives was deemed to be both positive and significant, and it is these people who are the focus of this theme of engagement with difference. It should be noted that these are not exclusive categories, and that a person - such as one's husband - can be any one of these kinds of people, or all of them over time.

The relationship that these teachers had with "growth positive others" had certain qualities. First, these others were similar to the teachers in some fundamental ways. As human beings, we seem to be attracted to others who share our views of the world, and thus confirm our own ways of seeing. However, while this element of sameness was growth sustaining, there was also present an element of difference, and it was this element of difference that held within it the potential for growth. Rose speaks of her first principal as "nudging" her toward leadership, thus seeing in her qualities she did not see herself. Anna talks about her friend and former colleague, Vivian, as ". . .the one who challenges me the most" (A-2-4). Diana learns to see the world differently through the eyes of her elderly friends. Paula's stories of growth are permeated with her need for others who see things differently in order for her to grow. Wanda talks about the "give and take" involved in growth relationships, about growing through "connecting" to others, and about admiring certain qualities in Rachel that she would like to strengthen in herself. Mary learns to meet the challenges of a demanding administrative position through the confidence and alternative visions provided her by a supportive supervisor.

Without exception, all of these teachers talked about being compelled to grow by these others. This was described as being "pushed" and "nudged" and the other person "made me think" by Rose; as being "dragged along," "brought along" and "challenged" by Anna; as being "pushed to grow" by Mary; as being "made to realize" by Diana; as having to learn to "compromise" in a relationship by Wanda; and as struggling not to "lose herself" and to retain her own identity in a relationship by Paula.

However, being different is not enough to bring about the growth of another. Often there was already in place a relationship of mutual trust and credibility. These teachers grew in their "engagements with difference" when these other people - be they colleagues, administrators, friends or spouses - had already established an authentic, caring, trusting and credible relationship with them. Rose summed this up in her response to an earlier draft of this document when she stated "In order for someone to be able to nudge me, a very strong relationship will have to be established first. The relationship must evolve over a period of time and be based on mutual respeot, sincerity, and similar values" (letter received from Rose in response to a draft of her meanings of growth, December 16, 1990).

"There's More To This Than Meets the Eye:" Growth as Seeing

Closely related to both the themes of "engagement with difference" and "reflection" is the theme of seeing. "Seeing" was often used by these teachers as a metaphor of growth. Phrases such as "now I see," "she was able to help me see," "a new way of seeing," and "I could look at things from another point of view" all speak to this theme. Seeing what was before hidden is bringing the tacit to consciousness and is akin to creating a new reality. To say "there's more to this than meets the eye" is to realize that we must search further to disclose what is hidden; that we do not simply accept at face value that which seems initially obvious to us. In coming to this realization on occasion, these teachers in effect broadened their educational horizons and expanded their personal meanings of teaching.

The world of teaching, once thought to be simplistic and easily understood and controlled - so much so that children were "little balls of clay" easily shaped and molded (Rose) and you "just get out there and do it" (Wanda) - changed into something much more sophisticated and complex. Initially seen as passive recipients of the prescribed curriculum, students were later viewed in a more meaningful way as an additional source of curriculum; from students as an individual group to students as a group of individuals; and from the students as merely students to students as whole human beings with a life outside of school that included a past, a present, and a future. Connections hitherto unnoticed came into view; and once in view came into sharper and clearer focus.

As these teachers grew, they were able to better see and appreciate the complexity of their classrooms. Some of this came about through being able to see their own classrooms through the "eyes of the other." Through the use of video, through combining classes with a colleague, through having the principal observe and discuss their teaching, through working with a facilitator or through working with a student teacher, these teachers all spoke of growing through exposure to a new view of their classrooms, their teaching, their students and themselves. This occurred when they were able to have a dialogue with another who not only had been in their classroom and who had worked directly with them, but who could also speak meaningfully about what had transpired.

Light and seeing were used often in our conversations as metaphors of growth. Even the term "reflection" speaks to the need for light in order to be able to see. With "seeing" and "sight" as a metaphor for growth, we are bordering our theme of journey, with its inherent hindsight, insight and foresight.

The theme of seeing is also closely connected to the theme of "engagement with difference" because in coming to recognize that they grow through engagement with certain kinds of others, these teachers are saying that we need others in order to grow, because the other can see from a different vantage point than us. Because the other is not us, the other sees, understands and makes sense of the world differently than us, and it is in this sharing of alternative visions of schools and students and curriculum that these teachers came to grow.

Freedom to Choose

Wanda spoke eloquently and from the heart about her fundamental beliefs regarding freedom. Her time at Trinity College had strengthened her view that God had created people to be free, and freedom for Wanda meant choice. Just as she saw her students being free to choose, so too was Wanda free, and so too were the other teachers in this study.

This freedom took many forms. They were free to grow or to stagnate, free to progress or to regress, free to engage difference or free to seek isolation or maintenance.

One of the primary attributes of the notion of growth as thus far discovered is the feature of choice. Eriksen (1963) conceptualized growth as a choice between polarities, while Maslow considers growth to be ". . .a never ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity" (Maslow, 1968, pp. 46-47).

In a free act of choice, these teachers were free to engage in growth relationships with challenging others, or to settle for maintenance. They were free to learn and grow from their experiences with students and colleagues, or to simply be numbed by it all, and remain relatively unchanged and unimproved. After all, choice implies an awareness - an awareness that their are alternatives, and thus our awareness of choice moves us beyond the unconscious or the merely habitual.

The teachers were also free to engage in a growth relationship with themselves. Growth through a process of reflection was mentioned earlier, growing through a backward glance over the shoulder to our past in a process in which the past was brought to the present, and new and more insightful meaning was bestowed upon these past experiences. This too was a free act of choosing, and just as some of these teacher freely chose to grow through reflection, others did not.

I am reminded of the phrase "this and that." As people of free will, we are thus free to choose not only to grow or to stagnate, but to determine what is growth for us, and in what ways and in what directions we shall attempt to grow. Thus, the teachers in this study were free to choose "this and that" in terms of their growth. First, it was "this" that helped one to grow, while for another, it was "that." In the end, it is neither "this" or "that," but rather the in between, the flux, the ebb and flow between the "this" and the "that" which provides us with a particularly appealing vantage point from which we can see and through which we can grow.

Fulfilling Personal Needs and Creating Personal Meaning

Another feature of the intrinsic nature of growth is that it is the individual who ultimately determines the meaning of growth for themselves. When we ask the question: What does it mean to grow?, we discover the question to be incomplete. We not only inquire: "In relation to what?" but we must also ask: "For whom?" Thus, when we ask the expanded question "What does it mean to grow for a particular person in relation to a specific aspect of their lives?" we can then begin to explore the meaning of growth for that individual. We should not lose sight of the fact that ***meaning*** begins with "***me***." It is the person themself who is free - free to bestow or to withhold meaning, free to shape the meaning that an experience or an event or a relationship will have or will fail to have for them.

In delving into the **me**aning of teacher growth with the teachers in this study, I came to realize that although we can establish external models from which to determine growth, and thus compare an individual to this external standard to determine how they "measure up," this seemed to have little or no meaning for these teachers. Rather, it was they who were the ultimate determiners of what constituted their own growth.

In making meaning of personal and professional growth, the teachers reacted to their perceived personal and professional needs in individual and unique ways. One of our motivations for growth is a perceived lack of something deemed either highly desirable or absolutely essential. We are motivated to grow toward that which we believe we need.

Thus, when Paula moves to a new grade level, she attends inservice sessions and reads curriculum documents that she determines as being useful in helping her learn the new programs, and calls this growth. When Rose becomes an "instant administrator" and feels herself lacking in administrative knowledge and skills, she is quick to establish a very different kind of working relationship with her principal than she has ever had before. Within this new relationship, Rose sees things that before went unnoticed; Rose learns things that before were deemed unnecessary. Rose calls this growth. When Anna struggles with a child who exhibits a difficult behavioral problem, she looks back to her previous experiences with such children, and draws upon the knowledge gained, and realizes she has grown.

Paula looks back at a time when she almost lost herself in a relationship, smiles, sees herself as being much stronger now, and losing herself is no longer present as a likely possibility. Paula has grown. Diana reflects back to a time when she was unable to express her feelings to her students as easily and as readily as she does today, and calls this growth. Wanda travels through life gaining experiences that allow her to connect to more people or to people at a deeper level, and calls this growth.

For each of these teachers, the meaning of growth was something deeply personal and something very unique. Some of them grew through loss; others through gain. Whichever ways and however ways they grew, the common thread that bound the notion of growth for all of these teachers was the notion of "the good."

For each of these teachers, to grow meant to become better in some way, to move from where they were toward a sometimes clear, sometimes vague notion of good. This was never more evident than in our discussions of their conceptions of the good teacher. As the literature suggested, most of these teachers remembered themselves as curriculum centered teachers early in their careers. The focus of their teaching lay somewhere between the prescribed curriculum and their own survival and self esteem. However, it is interesting to see where they have travelled since those early years in terms of their notions of what constitutes a good teacher.

Wanda described the good teacher as an "experienced guide" and went on to describe this as a person who had gathered so much life experience that they could connect to all kinds of students and approach learning and teaching in a variety of ways. With this formidable repertoire of experience, this teacher could thus "connect" with all kinds of people and all kinds of learners. Wanda wants to be the kind of teacher who "gives them what they need." This is somewhat similar to Rose, who now wants to "be there" for the children she teaches; be there in the sense of offering comfort, guidance, support and encouragement as well as learning. Paula's notion of the good teacher is now someone who is gentle, loving, and interested in the self esteem of each child. Diana now wants every child to feel special and important, and through her experiences has learned to be attentive to each child in her classroom individually, and to pay greater attention to their whole life and not simply to their life at school as students.

Not all experience, however, results in growth. Growth takes place only when we bestow it upon an experience; when we make something significant and worthwhile and "good" arise from the experience. Thus, in this sense experience itself appears to be rather growth neutral. We need experience to grow, but not all experiences become growth experiences. In fact, it appears that most experiences are not growth experiences at all, but rather are growth neutral. Until we develop a deeper sense of "wide awakeness," until we become more aware and more attentive and more conscious of our experiences, they lack the possibility of becoming growth experiences. Only when we are attentive can we realize the possibility of growing through that which we have experienced.

In making personal meaning from some of their own experiences in order to grow, the teachers in this study provide examples for us to consider in our own journeys of growth. In reading their stories, we are given the opportunity to share in these experiences, and much like them, we are given the opportunity of allowing these stories to speak to us in such a way as to assist us in our own process of growth, or to make little or nothing from them. Ultimately, the choice is ours.

Living With the Tensions

As these teachers grew as educators, they were in some ways able to see more of what there was to see in schools and in classrooms. As they created this expanded vision, they moved from seeing students as a group to seeing them as individuals, from seeing the curriculum as the prescribed courses to curriculum as the children themselves.

Yet, there was also a blindness present at times; what I have come to call the "blindness of familiarity." As they became more and more accustomed to schools, to colleagues and administrators, to the norms of school culture, as they gained in understanding and sophistication and the ability to see and deal with the complexity of their jobs, they also lost the ability to see other aspects of their life world. Many times throughout the course of this research when I would ask a question, the response would go something such as "I never really thought of that," or "I never realized that before." This is not intended as a critique of these teachers, but rather to point out that for all of us, it seems that as we become more familiar with our life world of teaching, we begin to fall into habitual practice, to develop a set of taken-for-granted assumptions that we no longer even notice let alone continue to question.

Greene suggests that one way of changing such perceptions would be to look "inquiringly and wonderingly on the world in which one lives" (1973, p. 267). In order to rid ourselves of the taken-for-granted assumptions of everyday life, she encourages us to view the world much as a stranger does when returning home from a long absence; to be able to see things that we never saw before, to ". . . take the perspective of the 'stranger' in comparison with the perspective of the 'in-group'. . ." (Greene, 1986, p. 496).

When at times my questions served to disclose what had until then remained hidden, one of the aspects of these teachers growth that was disclosed was this theme of "living with the tensions." There were multiple tensions in these teachers lives. Examples abound. The tension between their personal and their professional lives; the tension between seeing the children in their classes simply as students and seeing them as people with whole lives of which school was simply a part; the tension between the individual child and the class as a group; the tension of teaching the prescribed curriculum or teaching the child where they were prepared and able to learn; the tension between teaching the prescribed curriculum and teaching the child what the teacher thought they really needed to know; the tensions of trying to please yourself, the child, their parents, colleagues, and the school administration; the tensions involved in distributing limited resources within the classroom, not only resources such as materials, but resources such as the teacher's limited time and the teacher's limited energy; and the tension between teaching as a whole person and teaching simply as a teacher.

All of these tensions are present, daily, in the classrooms of these teachers. Some of the teachers did not structure these as tensions in the same way that I have. For example, Rose sees being a teacher as complementing her personal life rather than competing with it, whereas others viewed this same situation as a tension. Not all of these tensions are consistent over time either. What could be a tension one day or one year or with a particular class might not be the next.

This theme is an undercurrent in the life of these teachers. The point that I would like to make in bringing these tensions to a conscious level within this theme is not that they are meant to be resolved. I do not believe there is "an answer" to these tensions, for they are unlike questions. Rather, I would that these tensions exist at a conscious level rather than an unconscious level; that they be explored and examined and scrutinized on a regular basis, and that the "answer" as to how to "live with the tensions" be held in suspension, not as a permanent and final answer for all time or for this year or this class, but rather as an answer only for now. Later, or perhaps sooner, we must explore this tension once again.

Transcendence

Transcendence was a theme that appeared time and time again in my conversations with these teachers. Although it was never explicitly discussed, it seemed to be there nonetheless, underlying much of what they did yet did not express at a more overt level.

The ability to see beyond the here and now is one example of transcendence. Paula's references to seeing the children in her classroom differently through the experience of becoming a grandmother speaks to me of transcendence. ". . .I'm more patient. I can see it. Maybe it will come tomorrow if it isn't here today. I think I'm just getting older too (laughs). I don't know. Maybe it's a state of life rather than grandchildren, I'm not sure. . . .I don't get as easily upset about things, about the way they (the students) produce as I used to. And I'm not as demanding now: "OK, we'll work on this two or three days and we'll get it. . ." (P-4-5).

Like Paula, Wanda too can now see a time in the future, a time once invisible to her, when the students will "get it." She is able to see a tomorrow in which a child has learned what today is seemingly impossible. Her comments about teaching young children to multiply and to read illustrate this point.

> . . .when we were multiplying. . . I would say: "Now, after today's lesson then some people will know how. That's OK. A lot of you won't understand it at all and tomorrow when you come it will all be forgotten and we will start over. That's OK". Because. . . if they feel like they are going to be able to do it then I really think they'll be able to. But as soon as they start thinking things are really hard or that they can't master it, then they can't. They don't have the confidence, they can't do it. And little kids like in grade one, a lot of them come to school with a lot of anxiety. They think reading is hard and it's going to be hard and that they're not going to be able to read, and the first thing you have to do is tell them that everybody who comes to Mrs. Wanda's room reads. Some people read today, some people read another day, but they all read before they leave here. So don't worry about it, just some day you'll notice that you're reading (W-2-9-10).

Rose too is able to transcend the here and now of everyday teaching, and to look beyond. ". . .That's a professional dream, to have touched somebody's life, even for a moment. . . By that I mean they can remember one time that I really listened to them, or one time I smiled at them, or one time I comforted them, one time they asked me to do something and I said: 'Sure, let's do it!'" (R-5-18).

The theme of transcendence not only speaks of transcending time, as in the examples above, but of transcending other constraints and limitations placed upon them and their teaching as well. When Anna combines her classes with another teacher, she is in effect breaking what can prove to be a very strong school norm. She transcends the hidden yet powerful barriers of normative isolation in schools, and risks to improve her teaching and the educational experiences of the children in her class.

At times, many of these teachers view the prescribed curriculum as something to be transcended, to be overcome in helping particular children. Though all of the them teach the prescribed curriculum and hold it to be of some importance, most do not hesitate to set it aside when it proves to be of little or no utility in working with a particular child, group, or perhaps even an entire class. Their relationship with the prescribed curriculum could be described as a "love/hate affair." At times, the curriculum was slavishly followed, and they taught what they were "supposed to" teach. They acquiesced to the pressures exerted upon them - pressures from government, pressures from the school board, pressures from the administration, and pressures from themselves. Yet, at other times, the curriculum was deemed to be ineffective, and in some of these circumstances a teaching decision was made to set the prescribed curriculum aside and to deal with a different teaching reality.

As well as transcending the limitations and a view of the present with a look towards a more hopeful future, I detected a strong sense of spirituality, a strong sense of vocation when some of these teachers talked about teaching and children and growing themselves. Some, like Diana and Wanda, consider teaching to be a vocation. "Being a teacher is really a vocation. You are called to teach" (W-2-8). "And if God has gifted you to teach that means that He's given you that gift, not for you but to share with others" (W-2-10). Diana describes a strong sense of wanting to be a teacher since she was a small child, and knowing that she would be fulfilled in her life through this calling to teaching.

In viewing teaching as a vocation, these teachers were able to go beyond the technical and curricular aspects of teaching, to look beyond the relationships that faced them daily in the classrooms and to incorporate a spiritual sense into what they did. Some of them spoke of this in terms of their faith, in terms of their relationship with God and how it influenced and impacted their relationships with children in schools.

The teachers were able, at times, to transcend their own needs, their own perspectives, their own biases and to focus more openly and more fully on the other, be that other a colleague, a child, a student or a spouse. Their faith, their relationship with a power greater than themselves at times allowed them to find an inner strength, at times to find the ability to go on in the face of seemingly overwhelming adversity and hopelessness. Anna, who seemed to have a difficult time relating to questions of spirituality, was able to transcend the hopelessness of her work with Bobby and to emerge from the experience a more hopeful and optimistic and self confident educator.

The theme of transcendence is perhaps most evident in the notion of the virtues of the educator as both described and lived by these teachers. To grow is to move from where we are toward something better. As has been mentioned many times in this work, inherent in these teachers' conceptions of growth is the notion of moving towards "the good." All of the teachers in this study displayed, in various ways and in varying degrees, virtues as educators. Many, if not most, of these virtues had roots in their faith, their basic beliefs about their relationship with God and how this relationship might ideally manifest itself in their relationships with others, in particular with students. These teachers have not "grown" in these virtues; rather, they are "growing" in these virtues. This is a process without end, a process of perpetual journey.

Closely related to this is the notion of service. Early in their careers, these teachers often viewed themselves as "masters" of their classrooms, with a focus on self, curriculum and control of students. Now, however, there is a strong sense of service to others. Being of service does not imply mere obedience. Rather, service in this sense is insightful; it is informed; it is experienced; it is appropriate; it is wise ; and it is "being there" when you are needed most .

These teachers have in some ways transcended their earlier view of "teacher as master" to what could be described as "teacher as informed servant." Thus, they have grown and continue to grow.

Chapter Six

Summary, Implications and Reflections

Summary

Almost two years after conceiving of this study, it is time for me to once again explore the genesis of this work. As was mentioned in the methodology chapter, a complex interplay between being in elementary education at the time of beginning to explore a research question; being interested in elementary teachers' ways of being with children in school; exploring questions related to the professional development of inservice teachers; and my own personal autobiography all played a part in bringing me to this research project.

I would now like to re-visit my initial conception of the research proposal, and to examine this in light of the findings of the study. Following is the research proposal submitted to the Social Science and Humanities Research Council outlining the proposed research for this study. As was alluded to in the acknowledgements, I was most fortunate in receiving financial assistance from SSHRC.

The Initial Research Proposal

How do teachers come to be the teachers that they are, and that they are becoming? What are the truly significant personal and professional experiences, the "critical incidents" that serve to make a teacher's practice all that it is; and all that it is not?

As an elementary and secondary teacher and administrator for the past eighteen years, I have frequently struggled with these questions. Within an educational context, attempts to understand a teacher's practice most often take place as a function of teacher evaluation (Burger, 1987; Townsend, 1987; Mireau, 1986; Manatt, 1985). Although there have been some positive directions in this field recently, such as cooperative assessment (A.T.A., 1980), qualitative evaluation (Eisner, 1979), clinical supervision (Cogan, 1973; Garman, 1986; Garman, Glickman, Hunter & Haggerson, 1987), and educational criticism (Eisner, 1985), all of these orientations are found lacking due to their inability to consider and address the "wholeness" of the teacher as a person (Buber, 1970). One way to arrive at a more comprehensive understanding of a teacher's practice is to explore not only the professional aspects of that practice, but also the personal aspects of the teachers life history (Goodson, 1989). Some researchers view the teacher's personal life history as the single greatest influence upon his or her teaching practice (Butt & Raymond, 1989). Others, (Goodson, 1989; Sikes, 1985; Ball & Goodson, 1984) view a teacher's practice as an evolving and complex interrelationship between the personal and the professional. If we reject the educational dualism between the personal and the professional (Dewey, 1916), we then arrive at a view of teaching practice as being the result of the complex interplay between the personal/professional, with neither being alienated and exclusive of the other. Instead, both are viewed as authentic elements of the lived experience of the teacher.

With this view of a teacher's practice as being personal/professional, I wish to explore what it is that women elementary teachers see as being the most significant growth experiences in their personal/professional lives, and how they view these "critical incidents" as impacting upon their teaching practice. Measor (1985) writes about the importance of critical incidents in a teacher's life. Levinson (1978) and Sheehy (1974) refer to these as "marker events," Gould (1978) calls them "transformations," while Buber (see Feinberg, 1985) and Merton (1948) call them "conversions." Each of these labels refers to an experience that is so fundamentally moving that we become, in some significant way, different people after such an experience. My questions relate to the nature of these experiences for elementary women teachers, and how they view these experiences as affecting their teaching practices.

Teaching, especially at the elementary school level, has long been considered ordinary work for women (Biklen, 1982), and work for ordinary women. Often viewed simply as an extension of the home, the teaching of young children by women was believed to require little more than a knowledge of motherhood that women already possessed (Apple, 1986). Chodorow (see Spencer, 1982) and Greene (1981) remind us that it was the division of labor between men and women within the context of the family that has resulted in the gender differences that exist in society and schools at present. Perhaps this is one of the reasons why women elementary teachers are one of the least researched and least understood groups of educational practitioners today. Yet, considering it is they who begin a child's formal educational journey, and thus establish the "tone of teaching" (van Manen, 1986) for children, the significance of their practice cannot be underestimated (Goodlad, 1984).

Rather than focusing solely upon the classroom life of the teacher, this study will examine the teacher's life in its entirety. It will be the teacher under study who will determine the growth significance of her personal/professional life experiences. The study will focus upon the teacher as a whole and complete human being, with a unique personal/professional biography unlike that of any other teacher. On one level, these teachers will be sharing their "personal, practical knowledge" (Clandinin, 1985) for other educators to examine and to learn from; while at the same time they will be creating an "architecture of self" (Pinar, 1986) through which to develop a deeper understanding of their praxis.

The methodology utilized in conducting this study is ethnographic interpretive biography. The first phase of the research will be an ethnographic study into the educational practice of each of the participants. The second phase of the research would involve the creation of an initial interpretation of the teacher's classroom practice (Werner & Rothe, 1980; Goetz & LeCompte, 1984).

Together, we would begin the process of creating an authentic description of each of the participant's practice. The last phase of the research would consist of a series of in-depth interviews with each of the teachers. These interviews would be biographic in nature, and could be described as life-career interviews (Campbell, 1988). The interviews would seek to understand the teachers' lived experiences, their history and their growth as gendered individuals living in a specific social context at a particular time and place in history (Powney & Watts, 1987; Berg, 1989). An attempt will be made to understand the relationships that exist between the teachers' past and the teachers' present practice; how it is that they come to be what they are as persons and as educators in light of the critical incidents they have identified. This study will place women at the centre of the research, rather than on the periphery to be measured against an androcentric standard (Weiler, 1988). This study could be called "endrocentric" in nature, with its focus on the "absent voice" of elementary women in so much of educational research.

The knowledge generated as a result of this study should impact current understandings of how women elementary teachers view their growth in both their personal and in their educational lives; and in the development of deeper understandings of the unique perspectives that women elementary teachers have regarding the evolution of their pedagogy within their existing social contexts. It will also add to current understandings of the dialectical relationship that exists between the personal and the professional in the development and continuing evolution of a teacher's classroom practice. The role of the personal in pedagogical decision-making within the complex world of the classroom through the lived experiences of women will be explored and clarified in this work. The greater the understanding achieved of how women elementary teachers view themselves, their teaching, and their personal/professional growth, the more able educators will be to design developmental experiences and school climates that will stimulate and enhance the ongoing growth and development of these persons - as women, as teachers, and as human beings.

The Initial Research Proposal Revisited

As I reflect upon these words now - after an extended period of time, research and thought - I now view them in a different light. What I initially hoped to find was a clarity - perhaps even at some level this was a quest for certainty - in relation to how teachers saw themselves growing in their personal/professional lives. I was looking for the "critical incidents," conceived of at the time as those experiences that fundamentally transformed a person for the better. It was my hope at the time that if we could facilitate such experiences for educators, we could thus enhance - or perhaps even guarantee - their opportunities for professional growth.

What I found, however, is in many ways very different. The lifeworld of these teachers in relation to how they perceive their growth is not one of clarity, but rather one of relationships, complexity, uncertainty and choice. Their lives are not a course that is charted and followed, but rather I discovered much randomness and serendipity in their life stories. This brought about in me a period of time where I had to learn to "let go;" to let go of my initial conceptions of growth; to let go of my desire for certainty and my quest to find ways to almost guarantee growth; to let go of my own need to define growth once and for all; to let go of my yearning to "know it all" in relation to teacher growth. This period of "letting go" - a period I now see as being fundamental to meaningful growth - was one of the most difficult struggles in my own journey of growth, but one of the most worthwhile.

All of these teachers spoke about growing through experiences; experiences that most often involved others. Yet, however similar some of their experiences were in relation to one another, at the level of the individual it was the personal meaning that they created or discovered that brought about growth, not the experience itself. For example, four of these teachers had children who were either in school or who had completed school. Yet all of them made different meanings from this experience in regards to their personal/professional growth. All four of these teachers told stories regarding how they saw themselves growing through their relationships with their own children, and how certain aspects of this growth carried over into their teaching practices. However, Diana was the only one who related that her own practice was transformed in a more fundamental sense through her son's grade four teacher. None of the other three teachers who had children of their own related this kind of learning - learning more about teaching vicariously through their children's teachers - even though for many years all three had participated in this kind of experience. Once again, we are reminded in a most vivid way that experience is not what happens to us, but what we create from what happens to us.

Even as I was searching for the clarity in these teachers' lives that I never found, I was simultaneously searching for clarity in the literature. The literature review was in some sense never-ending. I "saw" aspects of this study in much that I read because this study was so much a part of me. I kept searching for that one book, that one article that would help to make it all come clear. As I near the completion of this work, I have come to realize that such a piece of literature simply does not exist. The making of personal meaning, which is to a large extent what this study is about, cannot be found "out there" in the literature. Rather, it is found within each person, and only through the development of a trusting relationship and mutual sharing of experiences with the participants over a period of time was I able to come to a deeper understanding of this.

This leads into another of the many struggles I experienced in writing this dissertation, the question of the style of writing. I came to this work with a number of preconceptions and assumptions, many of which proved to be unfounded. One of these deals with my early notions of the style of "scholarly" writing. In earlier drafts of sections of this document, the writing style could aptly be described as "dry and detached." I thought this was what dissertations were "supposed to" look like. Once again, my supervisors enlightened me that such a writing style was somewhat inappropriate for a study such as this, and they encouraged me to adopt a more narrative style.

Reflections on the Literature

The literature has much to tell us about teacher growth "in general." It is rich with conceptual models and generalizations about what it means to grow in the various dimensions of being human. However, we ought to approach such generalizations with a deeper awareness of what they are, and what they are not. Rolheiser (1979) tells us that ". . .most generalizations. . . serve a useful purpose in that they help us to differentiate among vast amounts of matter by using relatively simple, though caricatured, pictures. What is important in using generalizations of this kind is to admit them precisely as generalizations, ideal types, with all the limitations that this implies." (p. 183).

One of the cautions that must be addressed when we use these generalized models as representations of reality deals with the nature of language and reality. We use words to represent reality. If we use the words long enough, the words themselves become that reality. It seems that the initial representation of reality transformed into language is one that flows both ways; that as we attempt to represent reality in language, we may also create new realities with language. Just as "the real was made word;" so too can "the word be made real." Sheridan's (1990) exploration of the "creation" of a type of student whom we now call "learning disabled;" Martel and Peterat's (1983) caution regarding the patriarchal biases of our language; and Howard's (1982) notion that language ". . .shapes the content of our knowledge and hence our ideal of truth" (p. 113) all serve to keep us attentive to the ways in which the language shapes our perceptions of reality.

The generalized models presented in the literature are similar in that many of them have an explicit linearity (Erikson, 1963; Fuller, 1967; Levinson, 1978; Gould, 1978; Kohlberg, 1984; and Loucks-Horsley,1985, 1988). It is as if growth were a one way path towards "the good" as conceptualized by these models; that most - if not everyone - travelled down the same path, the only difference perhaps being the speed of the journey and the distance travelled. We know that life-as-lived is not so neat, precise or predictable; that at the level of the individual we all travel different paths and make different meanings out of our experiences and the encounters we have along the way.

Also of concern is the fundamental view of human nature embedded within many of these theories. Absent to a large extent is the notion of "choice" or "free will." While Eriksen (1963) allows for a limited degree of choice between two pre-determined polarities, and Maslow (1968, 1971) takes a much more open stance, viewing life as a choice between growth and safety, most of the theoretical models presented in the literature - especially those relating specifically to teacher growth (Fuller, 1967; Loucks-Horsley and Hergert, 1985, Wheeler, 1988) - do not allow for this greater degree of freedom. According to these conceptions, teachers follow a certain path, and in following this path they become better educators. There is little room for diversity and choice in these models, for those educators who do not structure their world in this way; for those who choose to travel a different path.

A similar view is put forward by Palmer (1988A) and again by Featherstone (1989) when they tell us that teachers, for the most part, teach as they were taught when they were students themselves. While this may be the case - and the proposition is certainly open to argument - these authors leave little room for people to choose to do otherwise. It is as if teachers have no will of their own, mindlessly mimicking those that have gone before them - with no hope of progress or growth - trapped forever in a continual cycle of mere repetition. This is simply not the case. Butt and Raymond's (1986) story of "Ray," as well as Anna's similar story in which both of these teachers - strongly dissatisfied with the approach to teaching that they experienced in elementary school - have both consciously chosen to teach in an alternative fashion.

What we are exploring here in our examination of these theories of growth is a very old enigma; the relationship between the general and the particular. The literature has much to tell us about the general, but little to tell us about the particular. It is perhaps only in the last decade that biographic and autobiographic work has gained some prominence and academic credibility as the interpretive paradigm and qualitative research have gained greater acceptance. There is an absence of individual "teacher stories" in the literature, although this is beginning to change somewhat.

Elementary women teachers are not "all of a type," and it is not my intent to portray or categorize them as such. In the dialectical relationship between the general and the particular, I have chosen to focus on the particular and to search this for ways to enlighten and to inform myself and others about what it means to grow as a "particular" teacher, not as a teacher "in general."

Hopefully, with the advent of a broader stream of consciousness in the last two decades regarding feminist perspectives on a wide range of social issues, we are beginning to move beyond positivist research paradigms that use male only samples and then generalize to the population as a whole, with little or no understanding or appreciation for gender differences. We are slowly becoming aware of some of the differences between men and women, but these are not yet well understood and seem to have had little application in education thus far. It seems that educational institutions reflect much of the larger society of which they are a part. From the feminist perspective then, we see that in education - as in society as a whole - men hold most of the power and thus we are still restricted to male notions of normalcy, career and meanings in much of education.

Like the teachers described by Grumet (1983; 1987), the women in this study did not develop a strong sense of separation between their experiences of home and family from their work as teachers with young children at school. These out-of-school experiences had a substantial impact on their meanings of teaching.

Lather's (1987) observations about the contradictions that are a part of the lives of women teachers were also present in this study, especially in light of some of her observations about devalued work with young children in our society. However, there was also a sense that in some ways, some of these teachers were unaware of the impact that some of Lather's contradictions had on their lives, such as her comments about women being "complicitors in their own oppression to the extent that they cooperate to maintain the status quo," and the notion of ". . .needing home as refuge from the demands of teaching, and the reality of how little household work that is done by men" (pp. 32-33).

Like the teachers described by Feiman-Nemser and Floden (1986), most of the teachers in this study cited their early job experiences, such as their first school, as having a major impact on their growth and subsequent ideas about teaching. Much of their learning about teaching and growing as teachers took place after they had entered the profession in a sort of "on the job" training program. Belenky, et al. (1986) call this ". . .the knowledge that emerges from firsthand experience. . ." (p. 229), and for these teachers, it was this kind of knowledge - experiential knowledge - that seemed to have the greatest impact on their growth as teachers. By the very nature of teaching, in which teachers spend most of their time with children, it is from children that these teachers seemed to learn so much about teaching.

In relation to Measor's (1985) three types of critical incidents in a teacher's life, it appears for these teachers that it is the "intrinsic events" (the personal choices and decisions that one makes with regards to one's career) and the "personal events" (such as marriage, having children, death, divorce, serious illness) that have had the most profound influence on their work as teachers and upon their conceptions of what it means to grow as a teacher. "Extrinsic events" (war, local political decisions such as financial reductions, school closures or standardized exams) were seldom discussed overtly. At times it was as if their lives were context free. These influences were at times considerable, yet often went unnoticed.

These teachers were also similar to those described by Fuller et al. (1967) and Wheeler (1988) as their evolving educational focus shifted from themselves to the curriculum to the students as a group to the students as individuals. However, once again I wish to caution against the implicit linearity contained herein. For example, when Paula moved to a new grade level, her focus of concern initially shifted back to curriculum as this particular teaching circumstance was new to her. Thus we see that in the lived life experiences of these teachers, although the ability to focus on individual students may be interpreted as growth, this is something that appears to come after certain other aspects of the teacher's practice are already in place, such as knowledge of a new curriculum or of the general characteristics of students at a certain grade level at a particular school.

Using Joyce and McKibbin's (1982) five categories of teacher growth states, most of the teachers in this study could be described as varying between "active consumers" - teachers who actively pursue growth in selected areas; and "passive consumers" - people who infrequently seek and seldom initiate new learning experiences, but who will participate in such ventures when their context pressures them into doing so. I use categorizations such as these with extreme caution. None of these teachers - nor any other teachers I suspect - fit a particular category all the time.

Formal professional development activities were discussed by all of the participants, and some of these were seen to be of assistance in the teachers' conceptions of their own growth. Fullan (1982) describes why the professional development of inservice teachers so often fail, and yet, when we look at such activities from the perspective of the individual teacher, formal inservice programs must inevitably become somewhat of a "hit and miss" affair at that level. As Huberman (1989) has shown us, ". . .human development. . . is a far more discontinuous, fluid, dialectical, sometimes downright random business once one begins to look at individual lives" (p. 31).

Like Pajak and Blase (1989), I found that it was not the experience itself that held within it significance and impact upon the teacher's conceptions of growth as a teacher. Rather, it was the meaning that the teacher herself made from the experience that was found to influence her views of teaching. These teachers described experiences and relationships with others that profoundly affected them as educators - with parents, students, principals, spouses and colleagues. However, it is not the event or the experience or even the relationship itself that was a catalyst for growth. Rather, it was the person themselves who made meaning - growth meaning - from having lived the experience.

The question thus moves from "Was this a growth experience for me?" to "What can I make from this experience so that it is meaningful for me; so that I can grow as a person and as a teacher from having lived it?"

Reflections on the Participants

There is, I have come to believe, at some level a dialectic between these teachers as people and their educational lifeworlds. The nature of this relationship bears some exploration. What attracted these teachers to teaching, and more specifically to this particular level of teaching - the teaching of young children? By its very nature, teaching young children in elementary schools is significantly different from teaching older students in secondary schools. Elementary school - in which a teacher spends most of their day with the same group of children teaching a variety of subjects, is very different from secondary schools - in which a teacher spends most of their day with the same subject teaching a variety of children.

All of these teachers could be described as nurturing, gentle and caring individuals; characteristics traditionally applied to women. Was it as women with these characteristics that they were attracted to the teaching of young children; or has the teaching of young children nurtured these characteristics in them? How have these teachers shaped the teaching, and how has the teaching shaped them?

The portraits of the teachers who participated in this study is colored to some extent by the question that is under exploration. By its very nature, the concept of growth - although painful in some ways - is inherently positive. Thus this study of the growth experiences of these teachers is also inherently a positive one, showing these teachers in some respects at their very best.

Notions of tension between child and curriculum were common in this study, with the prescribed curriculum often viewed as being incongruous with the teacher, the class, or with a particular student. These teachers often spoke of educational dualisms, of the either/or choices that they saw themselves having as educators. In fairness, this could have much to do with the way these questions were framed by me. There were a few instances where curriculum was conceptualized as being flexible and could be adjusted to meet the needs of particular students. However, this integration of the dualisms of teaching did not occur often.

Both Anna and Rose spoke of being "pushed" and "challenged" and "nudged" to grow by others in their lives. At first glance, this seems a plausible description of what happened with these others who saw more in them than they were able or willing to see in themselves. However, a more thoughtful reflection reveals this initial interpretation to be somewhat lacking. Daloz (1986) tells us that "To push a person to change is about as effective in the long run as trying to push a chain uphill. People best develop under their own power" (p. 187). After talking about being pushed by others, Rose thought a great deal about what she had said, and came to a deeper understanding about who it was that could "nudge" her. She came to realize that at a deeper level it was ultimately herself who chose whether or not to allow herself to be pushed, as illustrated by her response to the section of this document that was written about her (See Appendix G). The "other" may show us a new way, point to a new path and suggest that it is the best direction for our journey. However, in the end it is us who chooses which path we will follow.

Another question that arose for me out of my conversations with these teachers deals with the decontextualization of their stories. All of us who teach do so at a particular place and time. The broader social, cultural, historical, economic and political influences on our teaching practices, beliefs, and resources are greatly influenced by these other forces. Standardized testing, achievement and diploma examinations, integration of handicapped children, and diminished funding are but a few current examples. However, these influences often remain cloaked; hidden in the background of the discussion. Rarely are they overtly brought into the light for a good look, and yet their influence is felt in every classroom. Such forces work very hard to shape current conceptions of "the good" in teaching, for example, pressures on teachers to have their students do well on standardized or provincial testing programs. All of us who are involved in the educational enterprise need to remain vigilant to these pressures, and to determine for ourselves whether or not they are assisting or inhibiting both us and our students on our journeys of growth.

Mary and Diana were the only two participants who spoke about growing through reading. Mary sees herself as being an avid reader since childhood, and spoke about learning through reading both when she was seeking growth in a particular area, as well as learning through reading in a more general sense. Diana spoke about reading books on theology and books on teaching, particularly in the area of self-esteem.

Absent from this study was any reference by these teachers to their student teaching experiences. This may have been due to the fact that I never asked any specific questions about the practicum as possibly being a growth experience, or the fact that for some of these teachers their student teaching was many years ago. Another explanation may simply be that in light of the impact of their personal and professional experiences since the practicum, the practicum may have lost some of its earlier significance.

However, this study raises some questions regarding the views that inservice teachers have in relation to the practicum. Of all the teachers in the study, Anna was the only one who was working with a student teacher, her first. She related to me that she viewed this initial experience of being a cooperating teacher as being highly beneficial to her own growth as an educator, as it gave her another perspective on her classroom as well as providing her with the opportunity to engage in an ongoing dialogue with another educator about teaching in her classroom. None of the other teachers ever spoke about working with student teachers, with the exception of Rose, who mentioned in passing that she has not worked with student teachers since becoming an administrator a decade ago.

Yet, all of these teachers appeared to have much to offer a student teacher; the "personal, practical knowledge" about teaching young children gleaned through years of experience. As Anna pointed out, this engagement with another educator who works in your classroom with your children can be of great value to the teacher as well, and in the dialogue about their teaching and their views of teaching, both of these educators may come to know themselves at a deeper level. This theme of site-specific growth arose continually throughout my discussions with these teachers. They were much more interested in learning about teaching their students in their schools, as compared to more generic learning about teaching. Yet, while working with a student teacher offers this kind of site-specific, contextual growth opportunity, it is an opportunity more often missed than seized.

This leads me to question the views that these teachers held regarding their notions of professional growth. It appears that for the most part, professional development is something that one goes to; something that they take in; something that is external. There were almost no instances when professional development was viewed as something that they gave to others. It appears that these classroom teachers do not see themselves as people who have something of worth and value to offer to others in the profession; that they do not see themselves as mentors with valuable knowledge and insights that could be a legacy for other educators.

This also leads me to question the role that the school principal takes in promoting the practicum as a professional growth opportunity for teachers. My own experiences, as well as conversations with many other educators, leads me to believe that in many schools, the practicum is not viewed as a professional growth experience, and that in fact participation in the practicum is often subtly discouraged by the cultural norms of some schools.

Reflections on the Principalship

"It is not the teachers, or the central office people, or the university people who are really causing schools to be the way they are or changing the way they might be. It is whoever lives in the principal's office." Roland Barth, 1976 (quoted in Lieberman and Miller, 1984, p. 61).

There is much in this study for school principals to consider, and I too must continue to reflect upon how this study will have meaning for me in the future as a teacher and as a school principal.

Conceptions regarding the role of the school principal have undergone some significant changes in recent times. In Alberta, the recent School Act (1988) states that the first duty of a principal is to ". . .provide instructional leadership in the school" (p. 14). Like Barth (1976), many people see the principal as being a critical person in the operation of the school, and most of the teachers in this study spoke of growing through their relationships and experiences with certain principals.

In her portraits of "The Good High School," (1983), Lightfoot concluded that "Good schools are ultimately dependent on good teachers - smart and inspired people, people who have something to teach" (p. 341), and that crucial to good schools were good principals. Stenhouse (1984) takes a similar position when he tells us that "Good teachers are necessarily autonomous in professional judgement" (p. 69), that ". . .it is the task of all educationalists outside the classroom to serve the teachers, for only teachers are in the position to create good teaching" (p. 69-70). This is similar to Huebner's perspective that school administrators have not been educated ". . .to take their titles seriously. To administer is to minister to, to serve. . . . The primary problem in schools is administrators who have been educated to control rather than to serve and minister to the teacher" (1984, p. 27).

Again and again in examining the literature on schools, we read that the principal is the "key person" in regards to any attempts at school improvement (Fuller et al., 1967, Fullan, 1982; Goodlad, 1984; Robinson, 1985; Krupp, 1985; Levine, 1989). Mortimore, et al. (1988) list twelve key factors of effective schooling, the first of which is leadership by the principal. Ubben and Hughes (1987) see the principal functioning ". . .as the 'high priest' of the school. In this role the cultural leader seeks to strengthen the values and beliefs that make the school unique" (p. 23).

The principal has the power to make decisions that will have a tremendous impact upon the members of the school community, to enhance, inhibit or ignore questions of teacher growth. Barth (1988) examines the relationship between principals and teachers, and suggests that the school should be a "community of leaders," where teachers are challenged to exhibit leadership and given the necessary support and resources to do so. Barth believes that every teacher has an "inner light," something they can offer the school as a community for the benefit of all. Hansen (1989) describes "eight points of attack" that principals are encouraged to consider in their efforts at shaping the school's culture.

In 1987, Dwyer, Barnett and Lee described the results of an extensive study in which they examined what principals do during the course of their work in schools. This study indicated that principals spend their time involved in nine areas of routine behavior, some of which had a substantial impact upon the lives of the teachers and the students in the daily operation of the school. Decisions made in schools regarding how schools ought to operate are extremely important ones, and can have a tremendous inhibiting or enhancing impact upon the growth of teachers. Therefore, the more traditional, bureaucratic assumption of school governance - that these decisions should be made ultimately and/or solely by the school principal - needs to be examined and questioned much more closely.

Sergiovanni and Elliott (1975) describe decision-making in schools along a leadership continuum and a zone of teacher indifference. When the teacher sees the decision as being of little or no consequence to him or her, this decision lies within the teacher's "zone of indifference," and the teacher will prefer not to be involved. However, at the other end of this continuum are decisions which the teacher views as being of primary importance and consequence, and therefore desires to be as involved as is possible.

Decision-making in schools has implicit in the process the power to carry out the decision. Stimson and Appelbaum (1988) see power often viewed as an "ugly" word, yet one that is necessary for the organization of schools and the attainment of school goals. They advocate the notion of power as a shared resource. "According to this view, power sharing encourages people at all levels of the organization to be involved in decision-making without feeling manipulated" (Stimson & Appelbaum, 1988, p. 315).

In their examination of "Ideology, Teacher Role and Resistance", Bullough, Gitlin and Goldstein argue that "Teachers are excluded from curriculum decisions, from participation in establishing the ends toward which they work. . . . This is a bleak picture, maintained and reinforced by the values of public service and technocratic mindedness, by professionally shared habits of interaction and expectation, and school structure" (cited in Smyth, 1986, p. 110). Goodlad (1984) describes similar findings regarding teachers' sense of powerlessness in schools. He reports ". . .a marked decline in teachers' sense of powerfulness as the focus moves from the classroom to the school as a whole. . . teachers felt more potent concerning policies that govern students than policies directed at the teachers themselves" (1984, p. 190). Maxine Greene eloquently describes the sense of powerlessness held by many teachers:

> In a public school, for instance, we scarcely notice that there is a hierarchy of authority; we are so accustomed to it, we forget that it is man-made. Classroom teachers, assigned to a relatively low place in the hierarchy, share a way of seeing and of talking about it. . . . They take for granted the existence of a high place, a seat of power. . . . Their acquiescence may have nothing at all to do with their convictions or with what they have previously read or learned. . . . They simply see no alternatives. . . . The constructs they have inherited do not include a view of teachers as equal participants. "That," they are prone to say, "is the way it is" (1978, pp. 44-45).

Other researchers have focused more specifically upon "successful" school administrative styles. Sergiovanni (1987) sees highly successful leaders distributing power in order to get more power in return. He describes this notion of power by differentiating between "power over" and "power to," where "power to" principals are concerned more with goals and accomplishments than they are with power over other people.

In a research study involving the implementation of a mentoring program in schools, Krupp (1985) was surprised to note at the conclusion that teachers who took the role of proteges ". . .chose the principal as a mentor more than they did any other single individual," and "In more than half of the instances in which the principal was chosen, he was unaware of the proteges identification of him as a mentor" (p. 155). A mentor can be viewed as ". . .someone we feel drawn to who seems to know things about life that we need to learn. . ." (Daloz, 1986, p. 210), or as someone with whom we develop a very deep and longer lasting growth relationship. If we view mentorship as the latter of these two conceptions, Daloz suggests that mentors do three things with their proteges: 1. they provide "support" in which they affirm the student; 2. they "challenge" the student, they create tensions and gaps that the student must work to resolve; and 3. they provide "vision" in which they show by example and by assistance that the movement to a "new world" can be accomplished by the student.

Boyd (1989) found the teachers in her study ". . .experienced trusting relationships with principals. Through being supportive of teacher's attempts, being willing to help, and through being nonjudgmental, principals were able to develop and maintain trusting relationships with teachers. Such relationships made the principal the *central figure* teachers turned to for support in critical incidents in their careers" (p. 90, my emphasis).

Most of the teachers in this study related incidents that reinforced much of what the literature has told us. The principals in their schools served as an important and significant influence on their work lives in most cases. In the two instances where the principals were viewed as interfering in the teachers' professional work in ways that were non-developmental, the teachers transferred out of those particular schools. The message for principals from these teachers is simple and clear; either help me or stay out of my way.

These teachers told stories that spoke very positively about growing professionally through relationships with their principals. They viewed their principals as being in a position to have an enormous impact upon the professional growth culture of their schools. Underlying these experiences were some common themes. Firstly, these principals had a credibility in the classroom; that is to say that the teachers viewed these principals as being good classroom teachers in addition to being principals. These were principals who taught and who continued to work well with children in classrooms. Secondly, there was a trust relationship in place between these teachers and their principals; a trust relationship that allowed these educators to view and discuss each other's teaching in an atmosphere that was minimally threatening. Thirdly, these principals were a more readily available resource for development. They were "on site," and the daily contact and accessibility allowed for shared opportunities for professional growth not as easily available with off-premise personnel. Lastly, these principals could talk about teaching "in the particular." They could discuss teaching as it related specifically to these teacher's particular classes and particular students. Time and time again throughout my conversations with these teachers this theme of the importance of site-specific interaction occurred. While they saw a place for generic discussions about teaching, and while there was a place for talk about other aspects of teaching, these teachers seemed to see themselves growing mostly through their interactions and experiences with their students, and thus if anyone were to assist in that growth, they would need to have access and insight into their classrooms and their students.

There are other lessons for principals to be found in this study as well. The first year of teaching could appropriately be described as a "critical incident" in the growth of a teacher. Principals need to be sensitive to this. Through the establishment of partnership or mentorship programs within their schools; though peer coaching or beginning teacher support programs, principals could greatly assist beginning teachers toward a positive entry into the profession. The first year of teaching is simply too critical to be left to mere chance.

All of us in education, teachers and administrators, must move beyond seeing women and men teachers as being essentially the same, and begin to understand their situations, problems, and orientations from a more gender-sensitive perspective.

Also, principals would serve teachers well if they were to focus on the growth of teachers as adults within their school communities. As institutions, schools are established to facilitate the growth of children, and I am not suggesting that this goal be set aside. Rather, I am suggesting that school principals ought to become very aware and more sensitive to the perspectives of adult growth. Through understanding of phase and stage theories in general, and through an enhanced understanding of teachers at the individual level, principals would be in a more informed position to enhance teacher growth.

Professional development programs need to be contextualized and focused more specifically at the school and individual levels. While there is a place for generic programs, professional development activities that more specifically focus on the concerns and questions at the level of particular schools and individual staffs would appear to serve teachers such as those in this study far better.

The stories these teachers have told inform us that teacher evaluation can be a positive experience through which teachers and principals can grow as educators. However, a deeper reading of these stories tells us that in order to maximize possibilities for professional growth through evaluative processes, principals must have credibility with teachers; there must be in place a relationship of mutual trust and respect; the teacher must have some voice in the evaluative processes that are being used; the process should be customized to address the needs, concerns and particular developmental levels and learning styles of each teacher; and the primary focus of such a process is shifted from one of judgement to one of professional development.

Krupp's (1985) discovery that teachers chose the principal of the school as a mentor more than they did any other person in the school illustrates once more the often undiscerned influence that a principal can have in a school. Thus, the example that the principal sets in a school can be critical to the success of the school. If the principal is growth motivated, is continually searching for better answers to and deeper understandings of educational questions, this orientation can serve as a model for others to emulate.

As a key builder of the "culture of the school," the principal must examine the norms of her or his particular school culture, and come to a deeper understanding of the ways in which these norms may enhance and/or inhibit teacher growth. Norms of isolation, detachment and autonomy need to be examined in light of what we now know about their disadvantages. Certain kinds of interactions with colleagues seem to provide excellent opportunities for professional growth; yet the structures of many schools do not serve to provide for these opportunities. Altering the structures of schools, for example by providing joint preparation periods for teachers to work and plan together, can do much to break down these traditional barriers. The development of shared goals and shared decision-making can also serve to enhance adult growth in schools.

This brings us to one of the most serious and significant moral dilemmas of school leadership. If, as a school leader, one has the power to break down barriers of isolation or to work towards the establishment of alternative school norms, then we must first step back and question deeply the exercise of this power. If we are going to intervene in the lives of others, we must do so with the greatest of care. Yet, there are times and circumstances when it is right to change school structures and to move people against their initial will, be they individuals or groups. The principal must be able to "know wisely" when to do this. There is no formula for the successful resolution of these kinds of dilemmas. As Gadamer tells us, "Moral knowledge can never be knowable in advance. . ." (1975, p. 286). We can, however, be attentive to these dilemmas, and strive to be ethically sensitive as we intervene in each others lives.

There are, however, alternative conceptions to these notions of the principal as the primary or sole leader in the school. One of the themes running throughout much of this study deals with the notion of the school as a community of learners, with teachers continually growing and learning about teaching. Sarah Levine, in her work relating to life cycle issues in teacher aging and growth writes about a conception of schools that enhances the learning, growth and development of both teachers and students. She believes that everyone in the school should exhibit the characteristics of lifelong change and learning, for ". . .if schools are going to be learning communities, they must be communities of learners" (Levine, 1987, p. 18). This raises the question: "What is a community; and more specifically, what is a school community?

Barber (1984) describes what he terms "strong democratic communities." It is the goal of "strong democracy" to help citizens - be they citizens of a country or citizens of a school community - create ways in which their individual goals may be accommodated through inventiveness and discovery within the public sphere. Giroux (1988) calls for schools to begin the development of a "radical pedagogy" in which he advocates that schools be regarded as ". . . democratic sites dedicated to forms of self and social empowerment. Understood in these terms, schools are viewed as public places where students learn the knowledge and skills necessary to live in an authentic democracy" (p. 194). Others, such as Wood (1988; 1989), argue that the models of school leadership we choose ought to serve as examples of this notion of strong democracy.

One approach to school improvement and teacher growth which addresses a number of these issues is action research. Action research has embedded within it many of the characteristics of strong democracy, and it is these characteristics that give action research its potential for school improvement through practitioner participation. Elliot defines action research as "The study of a social situation with a view to improving the quality of action within it" (1983, p. 1). Carson (1989) sees one of the fundamental purposes of action research to deepen our understanding of our educational situation in order that we may bring about transformative action, while van Manen (1984) sees "phenomenology as a kind of action research" (p. 18) that can yield a greater intimacy between research and life.

One of the many positive aspects of educational action research is that it encourages a much greater degree of contact between the participants. Such interaction often increases the discourse about what teaching really is at a particular school, and how it might be made better. Action research can assist in the restructuring of traditional roles and institutional constraints embedded within a school culture. Iveson (1989) sees both action research and autobiography as ways that can ". . .more fully inform us of who we are as teachers, of what has worked and why, of what we have learned, of how we can become more successful and satisfied with our work" (p. 3).

Habermas's notion of a critical social science serves as the theoretical underpinnings of current conceptions of critical educational inquiry in the form of action research. It accomplishes this in several ways. First, the things that participants in an action research try to improve is their own educational practices and their own understandings of their practices as well as the circumstances in which they conduct their educational practices, conceptions that can also be framed in terms of teacher growth. The view of truth is one that sees truth as "socially-constructed and historically embedded," and therefore open to re-interpretation, change and improvement. This re-interpretation, however, is not aimed at simply obtaining a better understanding of meaning; it is aimed at gaining new meanings in order to transform the present into a new and better future.

Why does this conception, similar to the "teacher as researcher" notion of Stenhouse (1984) and the critical social science theories of Habermas seem to work so well in schools? Maxine Greene might say it creates a climate of "wide-awakeness" in which visions never dreamed move out of the world of the unknown and into the realm of the possible. Viewed from another perspective, it has many of the essential elements of both Barber's notion of "strong democracy" and Dewey's notions of democracy in education. Action research, like Dewey's notion of democracy, allows for ". . .a mode of associated living, of conjoint communicated experience" (Dewey, 1916, p. 87). Also, new ideas about schools that emerge from the minds of teachers are not only tolerated, they are supported and encouraged. It is not school governance by authoritative power, custom and tradition, but decision-making by an active, reflective, and well-informed citizenry.

One can readily ascertain the threads of similar themes that run through the works of Dewey, Barber, Habermas, Smyth, Greene, Carr and Kemmis. In all of these conceptions, teachers are active, reflective participants who, with the other members of the school as community, constantly examine their own practices and educational context in order to find better tomorrows. It is a mistake to think of schools as automatically being communities. Schools are institutions with the potential to be transformed into communities where all members are valued citizens who have the option to participate in the "strong democracy" of lived daily life in schools.

In searching for alternatives to a simple autocratic reproductive mode of education, Wood (1988) argues for the establishment of a new paradigm of participatory democracy. He believes three conditions must be achieved for full participation: "First, the participants must be in the position of decision-maker rather than decision influencer; second, all participants must be in possession of, or have access to, the requisite information on which decisions can be reached; and third, full participation requires equal power on the part of participants to determine the outcome of decisions" (p. 46).

The teachers in this study all spoke in various ways regarding these ideas. They saw themselves growing through site-specific informed dialogue with other educators with whom they worked to solve problems of mutual concern. These teachers' stories serve in some ways as a rationale for educational approaches along the vein of action research as well as more democratic forms of school leadership, for they have illustrated to us that orientations such as these serve to enhance opportunities for teacher growth.

Personal Reflections

I entered this study wanting to know more about women elementary teachers, their ways of being with young children in classrooms, and their conceptions of personal/professional growth. I now find that this study has touched a very deep part of me. I have come to know that in ways it shall always be with me; that this process has forever altered the ways in which I will look and live in schools. This was made very evident to me through a number of personal experiences throughout the last year. Van Manen (1990) encourages researchers to use "close observation" as a research mode, and one form of "close observation" is the personal anecdote. Anecdotes contain within them themes or points; and these can serve to illustrate certain salient features of the research. I have chosen to illustrate ways in which this research has touched me through the use of anecdotes.

The first anecdote deals with an incident I experienced a few years ago, at which time I was entering a school library for a meeting with several principals. Of the almost thirty principals who were present in the room, only one was a woman. Professionally, I had done some committee work with her the year prior, though I did not know her well or on a personal basis. I walked over to her, and began to chat. Looking around, I noticed how, other than for a secretary, this principal was the only woman present in the room. I commented, asking her how she felt about this. Her reply still rings vividly in my mind. She said that whenever she came to meetings such as this, "All I can see are the suits." I didn't really understand what she meant at the time, but the incident stayed with me. I have now come to a deeper understanding of this experience. It speaks to me of the lack of women in administration; it speaks to me of the "glass ceiling" that serves as a barrier to women's career advancement in education; it speaks to me of the lack of female mentors and role models available for women in education; and it speaks to me of my own lack of understanding and lack of sensitivity to these issues.

The second incident involves a conversation with another woman; an elementary school teacher whom I shall call Erin. It was the last day of school prior to a holiday, and a number of male teachers had gathered in the staff room after school to have a few drinks and relax. Erin related that as she was walking toward the staff room, another teacher - also a woman - came out of the room and forewarned her that many of the men staff were in there drinking and talking. It seems they had invited this other teacher to join them, however, she felt uncomfortable and declined. Erin entered the staff room to get her coat, and she too was invited to join this group. Erin could be described as a strong person; someone who is respected by her colleagues; someone who has firmly held values and who has little hesitancy in standing up for what she believes in and thinks is right. However, she told me this story because she too declined to join this group. Somehow, for some reason, she felt ill at ease as a woman to join this all-male group of colleagues. I questioned her as to her discomfort: Was she afraid? Did she fear for herself in some physical sense? Had she some past experience with such an episode? "No," she replied to all of these queries. She both liked and respected these men, and felt that she had a good working relationship with each of them. It was being a woman that was cause for concern and discomfort; being the only woman in a large group of men, especially men who were drinking, and the very real possibility of sexual jokes and innuendo aimed at her.

I tell this story because my reaction to it told me something of how this work has affected me. In the past, I would probably have chuckled and told Erin she was being quite ridiculous in not accepting this invitation. There was nothing to fear. But that is not how I responded. I cannot remember exactly what I said; but I do remember that I understood Erin's hesitancy at a level that I never would have understood it before.

The third anecdote involves a chance encounter with a teacher, a man with whom I had worked some years prior. We were discussing issues related to teachers striking from work, and he made the comment that he believed women teachers would rarely vote in favor of a strike because their income was the "second income" in the family. I felt very ill at ease with this description of women's income as being the "second income." What made an income the "second income?" Was it because it was less than the "first income," perhaps less money? Was it because this income began after the other income; thus making it "second?" I suspected not. Further conversation revealed that it was designated as the "second income" solely because it was the woman's income. Somehow, for this teacher - and for many others I suspect - this fact alone was enough to give it diminished status. In the past, I would not have been sensitive to such a comment, but would probably have nodded semi-conscious agreement.

Near the end of my first year in the doctoral program, I was asked by a staff member of the day care centre which my youngest son attends if I would consider sitting on their board of directors. Previous to doing this work, I did not have much interest - and even less expertise - in matters relating to the care and teaching of young children. However, due to my research work, I was becoming very interested in women's ways of knowing and being with young children, and I consented to sit on this board. Reflecting back on my first year of service, I see my work on this study having a significant impact upon the way I see and relate to the world. I was - as I had come to expect - the only father to sit on this board. I was - as I had come to expect - asked to sit as chairperson of this board. I wasn't, however, willing to fall into what I had come to view as a patriarchal trap. I declined to sit as the chair, commenting that the last thing the world needed was another man sitting in a leadership role with a group of women dealing with the care of young children. I was there to give assistance and to learn; I did not consider myself qualified to sit in a leadership role. This was quite a transformation for me, as previously I suspect I would have been flattered to have been asked, utilized my group leadership skills, and thought that such a position would look good on my vitae. No longer.

The last anecdote deals with a conversation that I had with a school principal who was discussing some of the problems he felt he was having with the junior high school teachers. He was comparing the orientations to teaching between the junior high and the elementary teachers at his school. As he talked about his perspectives and this perceived problem, I found myself questioning what he was saying. I began to question his vision of education, his view of teachers and school structures, the questions behind his question, and the assumptions that he was bringing to his questions. I would have been unable to do this prior to conducting this research; certainly not at the level that I found myself probing in my conversation with this man. Once again, I found that the research and the research process had touched me.

Doing research and writing a dissertation is as much a journey of self-discovery as it is a journey of discovering about what is "out there." In some sense, I have come to view this entire work as autobiographic; the coming to the question that was deep within me; the choice of participants and research methodology; the making sense of the data told me as much about me as it did about the data; and the personal reflections about my own journey of growth that I have discovered in exploring this question with these teachers.

I have discovered for myself a deeper understanding of what it means to grow as a teacher; I have discovered hidden persons and events that have had a substantial impact upon my life and upon my work as a teacher; and I have discovered a deeper sense of my own values as a person who teaches as a result of this work.

This work has deeply altered the ways I will look at schools. It has helped me to "see more deeply;" to comprehend more fully some of the complexities of education; and to integrate some of the dichotomies of my own professional practice. It has helped me to re-visit my initial wonderment as a beginning teacher, and to restore school life to its lived messiness. It has strengthened my commitment to see and value difference and individuality and personal freedom; and to understand at a deeper level the complexities of the creation of personal meaning.

I have grown in my abilities to ask better questions, and to ask these questions at a deeper than previous level; to question that which I once took for granted; to see better and more clearly than before. I find that I am a better listener now than I was prior to conducting this research. In some ways, I find that I am continually researching, continuing to ask questions about what is going on in my educational lifeworld; questions I never would have asked before. I am much less willing to accept things at face value or as they present themselves to me. Rather, I find myself probing, searching, and trying to disclose deeper or hidden meanings.

I have also learned that understanding is always at a level; that we can always learn to understand something more deeply. Thus, I have learned to "let go," to give up the false and futile hope of being able to grasp a concept as complex as growth and to understand it fully. Rather, I shall content myself with exploring various facets of such concepts, and in the exploring come to understand them just a little more deeply. Rather than attempting to capture such intricate and mysterious ideas, I have come to believe that perhaps a more appropriate response to their presence is to be attentive and appreciative; to heed the call to understand a little more - realizing that we can never understand fully; and to retain a sense of wonder and awe towards that which is greater than us.

In the past, I found myself projecting my views of the world on to those with whom I came into contact. There was an underlying assumption in much of my conversation and action that most people saw and felt and-understood the world in much the same way as I did. Thus, when I began my search for the meaning of growth, I assumed to find meanings that were similar to mine. I did not, and in the process learned to diminish my tendency to project my own views of the world on to others; to let go of my assumptions that most people saw the world in ways similar to mine; and to empty myself of these preconceptions if I truly wanted to listen to and to understand another human being more deeply.

Suggestions for Further Research

There is much in this study that I feel is incomplete, and it is this sense of incompleteness that prompts me to make the following suggestions for a continuation of research along this vein.

Perhaps one of the most obvious areas that is ripe for further research stems from my initial conception of conducting a gender comparative study; to explore how men teachers view their growth as teachers; to ask male teachers to tell stories and relate experiences that they find as having had a substantial influence on their growth as teachers; and to ascertain at some level what it means to grow as a teacher for male teachers. How do men's conceptions of growth compare to those held by women?

This study was conducted with elementary teachers, and there seems to be some as yet unnamed influences at work in a person's life that draws them to a particular level of teaching. The teachers in this study could be described as very nurturing individuals, and only one of them had any experience with secondary education. What are the forces at work in a person's life that draws them to a particular level of education? What is the nature of the dialectical relationship between us as teachers and the level of education at which we practice? How do we shape the level of education at which we teach, and how does it shape us?

The question of grade level influences upon a teacher's conceptions of what it means to be a teacher and what it means to grow as a teacher might also be an interesting study. Secondary education appears to have a much greater curricular emphasis than does elementary education, whereas elementary education is more commonly thought to focus on the student as a "whole" to a greater extent. The structures of secondary schools - with their division of teachers into areas of subject specialization and the relatively small amount of time that teachers spend with particular students on a daily basis - appears to act against the development of close, nurturing teacher-student relationships that the structures of elementary education more readily allow. The impact of these structures in elementary and secondary education in relation to teacher's evolving conceptions of what it means to grow as a teacher might be a worthwhile study.

The absence of many "father stories" among the teachers in this study leads me to question the role of parents in their children's choices of career, as well as their notions of what constitutes a career. As was mentioned in the study, the only two teachers who spoke of their fathers as having a substantial influence on their growth were also the only two teaches who moved into administration. What kinds of influences do our parents have on us that impact not only our choice of career, but also on our notions of what constitutes a career, and how one grows or advances in one's choice of career?

All of the married teachers in this study were married to fellow teachers, a fact that I did not recognize until part way through the research. What does being married to another educator do to a person's notion of education, to their conceptions of teaching, to their personal/professional life?

Perhaps one of the most interesting and challenging studies would be a longitudinal study of the evolving conceptions of the meaning of teaching and conceptions of what it means to grow as a teacher. This could be approached by following a teacher or group of teachers throughout their career - beginning with initial entrance into their teacher education program, the practicum, and for a period of time during their inservice career - and seeing the changes that occur regarding these questions, as well as the teachers' perceptions as to what is bringing these changes about. This could be done on a gender comparative basis or simply as a longitudinal study focusing on change by comparing the past to the present.

Critique

The research findings presented here are as much a construct of myself as they are of the data gathered. In conducting research of this type, there are myriad relationships present that need to be examined.

Firstly, there is my relationship with myself. How has my own autobiography served to influence what I was able to see, and what I was unable to see, in conducting this research? What hidden assumptions did I bring to the research that are as yet undiscovered by me; assumptions that may serve to have a significant influence upon this work?

Secondly, there is a complex and lived relationship between myself and the data. How have I shaped the data, and how have the data shaped me? I have "blind spots," things that I missed in both gathering the data and in working with the data.

Thirdly, there is my relationship with the participants. As was discussed in the methodology chapter, my own values played a significant role in the shaping of the data based upon my relationship with the participants. In the competing values of critical analysis and my relationship with the participants, I chose to value more highly my relationship with these teachers; "to value the singer more than than the song."

I have also chosen to let each teacher stand alone, that is, to avoid the extensive use of comparison between the teachers themselves or between the teachers and the literature. An alternative to this would have been the rigorous application of external models of teacher growth to each of these teachers, to see how they "measured up" to these external standards. For example, comparing each of the teachers to the concerns based models of Fuller et al. (1967) and Loucks-Horsley (1985, 1988) would reveal how they have grown in relation to this external measure of what is "good" in relation to these particular dimensions of teaching.

Although I entered this research with extremely limited skills as an educational researcher, and the research has been diminished somewhat due to this, I have found that the research process has served to enhance these skills within me.

The amount of time that I observed in the teacher's classrooms is, I feel upon reflection, in some ways insufficient. Initially I had not intended to conduct any classroom observations, but rather had intended to conduct the research solely through conversations. However, partway through the study I came to believe that these observations would assist me in the development of more insightful questions regarding each teacher's classroom practices, as well as giving me some sense of their way of being with children. These observations came to be a much larger part of the data development and presentation than I had originally envisaged, and were I to do a study of this nature over again, I would spend more time doing classroom observation than the approximately ten to fifteen hours "slice of time" approach that I took here.

Conducting a research conversation is a most sophisticated and difficult skill; one which I felt I was growing in, but one that I never fully developed. Even now, months after the last of the research conversations, I sense my abilities to do this have lessened and that I would in some ways have to begin again were I to do further research.

Listening to others at a deeper level of conversation is a formidable task. To deeply understand another is elusive, and in this research it was even more formidable in that it was "as a man" that I was talking with these women. Words do not mean the same thing to different persons of the same gender, and when we add the dimension of persons of different gender attempting to communicate and understand one another at a deeper than usual level, this renders understanding even more elusive. Although I do not know what I misunderstood in the stories of these teachers, I do know that such misunderstandings are present. I have struggled to keep these to a minimum, and for those that remain I apologize.

Concluding Thoughts

I would like to conclude this writing with some thoughts about the meaning of growth as I currently understand the concept. These are presented here as "thoughts in progress," and should not be taken as final conclusions.

I have now come to a new realization regarding my understanding of the notion of teacher growth. Whereas I initially had sought to "capture the concept," I have now learned that to even attempt to do so is futile. The notion of teacher growth is simply to complex, too multi-faceted and too mysterious ever to allow itself to be encapsulated so.

Although growth is always assessed as having a positive dimension - if it did not it would be something else - the journey of growth can be difficult, and at times very painful. The more fundamental the growth it seems, the greater is the pain - the pain of unlearning, of letting go, of transforming one's self. And so it was with me. I had to let go of my desire to capture growth, and have come to a deeper realization that the very act of trying to grasp growth in its totality is inherently paradoxical. If one could actually capture the notion of growth in all of its essence, this very act would preclude any further growth. There would be no room to grow; we would have captured it all. The very act of thinking one has conceptually captured growth in its entirety prohibits growth itself, and therein lies the paradox.

We need not fear this, however, for a complete understanding of growth will always elude us, partially because it is too mysterious a concept for us to ever fully understand, and partially because its meaning is so very personal. Growth in one sense is an interpretation bestowed upon a particular life experience by the person who has lived it. The answers to what it means to grow as a teacher are deeply personal. The question itself goes to the very heart of what it means to teach and to be a teacher. In the end, each of us will have our own unique set of evolving answers to this query. Therefore, I make no claim as having answered the question of what it means to grow as a teacher. Rather, in some ways this shall forever remain an unfinished project. I have not learned about teacher growth; but rather I am learning about teacher growth. This is not something to be possessed; but rather something to strive toward.

There is still much that is mysterious to me regarding the question of what it means to grow, both as a human being and as a teacher. Thus, I view this project is merely one step in a life-long journey, and I have come to realize that the meaning it holds for me now is transient. I shall look back upon this work at a later time and find new meaning in such reflection, and in the doing shall grow a little bit more.

Growth involves a journey toward "the good," and although most of the time there is much doubt and debate over the nature of "the good," we come to a deeper understanding of this idea the closer we get to it. What it means to grow cannot be known in advance; only upon reflection. In reflecting upon my own evolving conception of growth, I have now come to view growth as a journey towards the good. As such, the journey of growth is essentially a spiritual one: a journey forward to that from which we came; a journey of increasing our capacities to love; a journey back to God.

We live our lives, at home and at work, engaged in experiences, alone and with others. These experiences present us with possibilities for growth; opportunities for us to make personal meaning that moves us along on our life's journey; experiences that help us to travel from where we are to a better place. We can - and often do - ignore our experiences, making little or nothing of them. Sometimes we cower before our experiences, blinded and unwilling to make meaning of them; afraid to look more deeply. Our fear, our laziness, prompts us to turn away - away from the abyss of growth, back to the safety and comfort of the old and the familiar.

At other times, however, we stand before our experiences, and with confidence ask, "Was this a growth experience for me?" Or, better still, we inquire "How can I grow from having lived this experience?" We look directly into the heart of our experiences, boldly, and see things as we have never seen them before. This is often done in an over-the-shoulder gaze, a looking back at our past. We look back, and see with the clarity of hindsight both the road and the distance travelled. It is then - and only then - that we are able to discern whether or not we have truly grown from our experiences. It is only then that we are able to judge wisely our own personal journeys of growth, and only then can we quietly proclaim to ourselves: "Yes, I am growing."

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APPENDICES

APPENDIX A: Research Conversations with the Participants

Below is a listing of references regarding the research conversations that I held with each of the participants in this study.

Anna (A):	November 23, 1989	(A1)
	January 24, 1990	(A2)
	May 3, 1990	(A3)
	May 28, 1990	(A4)
Diana (D):	January 15, 1990	(D1)
	February 6, 1990	(D2)
	May 10, 1990	(D3)
	June 3, 1990	(D4)
Mary (M):	December 11, 1989	(M1)
	December 19, 1989	(M2)
	February 20, 1990	(M3)
	April 27, 1990	(M4)
Paula (P):	December 7, 1989	(P1)
	January 31, 1990	(P2)
	May 7, 1990	(P3)
	May 9, 1990	(P4)
Rose (R):	November 19, 1989	(R1)
	January 7, 1990	(R2)
	January 18, 1990	(R3)
	February 15, 1990	(R4)
	May 27, 1990	(R5)
Wanda (W):	November 29, 1989	(W1)
	February 22, 1990	(W2)
	May 1, 1990	(W3)
	May 17, 1990	(W4)

APPENDIX B: Comparison of Evaluative and Ethnographic "Ways of Seeing" in Classrooms

CATEGORY:	EVALUATION:	ETHNOGRAPHY:
Purpose	***Formative*** - to improve the teaching ***Summative*** - to judge the degree of competence of the teaching	To understand the cultural meanings; to explain these meanings to others; to disclose the cultural world as understood and lived by the participants
Assumption	Principal can evaluate; teachers need to be evaluated; evaluation will provide a sense that "all is well;" evaluation will help to identify "teachers at risk"	There is a culture; there are patterns and meanings in the culture; these meanings can be disclosed through ethnographic methods
Choice	Principal *must* evaluate; teacher *must* be evaluated. No choice as evaluation is mandated by law	Ethnographer is *free* to choose the particular field of study to some extent. Teacher is *free* to say no, or to terminate the study at any time
Role of the teacher	To be aware of evaluation policy; to work with evaluator to establish pre-observation; observation and post-observation sessions	To provide opportunities for the ethnographer to participate in the culture; to share cultural meanings, history, and perceptions

CATEGORY:	EVALUATION:	ETHNOGRAPHY:
Role of the students	Indirect role: Do they appear to be learning? Are they acting in accordance with established school cultural norms?	Students can be the primary focus - "It's their culture too!" "What does this mean to you as a student?"can be a part or the primary focus of the study. The potential for a more important role for the students exists
Policy	Established by the local Board, ATA, ACSTA, and the provincial government. General guidelines; specific procedures and due process are to be followed	No *official* policy exists. However, norms of what constitutes "good ethnography" are to be adhered to
Major questions	***Formative*** - How can we work together to make this classroom a better place for learning? ***Summative*** - Is this teacher's performance satisfactory?	What is the meaning of this cultural setting for the participants who act within it?
Data gathering techniques	Classroom maps; educational taxonomies; scripting; verbal interaction analysis; audio/video tapes; informal interviews; plan books; student behavior analysis...	The major source of data comes from participant observation. It can and often does use the same or similar sources of data as does evaluation; but also uses formal interview techniques; field notes; journals...

CATEGORY:	EVALUATION:	ETHNOGRAPHY:
Relationships	Can be collegial; can also be threatening. Evaluator is in a dominant position in some sense	Teacher in a dominant position in that they can terminate the ethnography at any time; ethnographer dependant upon teacher for access and information
Post-observation activities	Post-observation conference with the teacher. This can take many forms, but it has the teacher and the teaching as its primary focus	Dialogue, probing in an attempt to disclose meanings. Interim "write-up" is sometimes given to the participants for verification of the ethnographer's cultural understandings to date
Final display of findings	Summative evaluation checklist, anecdotal and evaluative comments on the final evaluation form(s)	Ethnographic report: maps, words, diagrams, photographs, charts, conceptual models, taxonomies
Key terms: language used	Pre-observation and post-observation conferences, planning, due process, summative, formative, supervision	Members talk: "folk terms;" members methods, members ways
Feelings	Objectivity is valued	Subjective/objective relationship

CATEGORY:	EVALUATION:	ETHNOGRAPHY:
Kinds of knowledge produced	Interpretive knowledge; contextually specific knowledge; personal knowledge	Informants accounts; biographic knowledge; culturally or sub-culturally specific knowledge; interpretive knowledge
Sources of meaning	Educational history of evaluative practices; current research; the teacher; the evaluator; the interpretation by the final audience - the superintendent of the systems personnel department	Members' cultural experiences; cultural history; the meanings perceived and constructed by the ethnographer; the reader's interpretation

APPENDIX C: The Work of Roger Gould

Gould's major assumptions, component assumptions, and their age correlations.

Childhood: I will always live with my parents and be their child.
My parents will always be there to help me.
My parents view of the world is the right one.
There is no real death or any evil in the world.

16-22 years: Major Task: leaving our parents world.

Major Assumption: I will always belong to my parents and believe in their world.

Component Assumptions: I will fail if I become more independent.
I can see the world only the way my parents do.
Only my parents can guarantee my safety.
My parents will be my only family.
I don't own my own body.

22-28 years: Major Task: establishing one's self in the adult world.

Major Assumption: Doing things my parents way will bring results, but if I fail, they will step in and show me the right way.

Component Assumptions: If I do what I'm supposed to, I will be rewarded automatically.
There is only one right way to do things.
My loved ones can do for me what I can't.
Rationality and commitment will prevail over other forces.

28-34 years: Major Task: coming to terms with confusion.

Major Assumption: Life is simple and controllable. There is nothing contradictory inside of me.

Component Assumptions: What I know intellectually I also know emotionally.
I am different from my parents in ways that I choose to be different.
I can see the reality of those near to be very clearly.
Any threats to my security are not real.

35-45 years: Major Task: coming to terms with our own mortality.

Major Assumption: There is no evil or death in the world.

Component Assumptions: The illusion of safety can last forever.
Death cannot happen either to me or those I love.
It is impossible to live without a protector (Note: this false assumption applies to women only).
There is no life beyond this family.
I am an innocent person.

50+ years: Major Task: to become an authentic, generative human being.

If this is done, then we have successfully dismantled the last of the false assumptions that have tried to govern our lives.

(Adapted from Gould, 1978).

APPENDIX D: The Work of Daniel Levinson

Levinson's sequence of the developmental periods of early and middle adulthood is as follows:

ERA 1: CHILDHOOD AND ADOLESCENCE: 0-22

1. **Childhood & adolescence: 0-22**

ERA 2: EARLY ADULTHOOD: 17-45

2. **The early adult transition: 17-22**. Also called the "novice" phase, the major tasks here are to dismantle the life structure of childhood and prepare to enter the adult world.

   The four major tasks of this phase are:
   a. to form one's life Dream (a vague sense of the place one desires to occupy in the adult world)
   b. to form mentor relationships
   c. to begin forming an occupation
   d. to form love relationships, such as marriage and family

3. **Entering the adult world: 22-28**. Here the task is to build a provisional life structure that acts as bridge between the self and society, while at the same time exploring various possibilities for adult living.

4. **The age-thirty transition: 28-33**: The major task at this phase is to correct the perceived flaws that exist in the life structure that has already been built, which creates a basis or a more satisfactory structure in the upcoming phase. Here, one makes new choices, or reaffirms old ones.

5. **Settling down: 33-40**: This phase is divided into two parts:

a. Early settling down: 33-36: Here, a man has two major tasks. He tries to establish a niche in society for himself, to become valued in some way. He also continues to work at "making it"; being successful according to his own standards, following his own timetable.

b. Late settling down: 36-40: The attempt to more fully become one's own person takes on a new and more important significance here. It is called "becoming one's own man", and the primary tasks involved are to accomplish the goals of settling down, to become a more senior member of one's enterprise, and to gain an even greater measure of authority, both internally as well as externally.

ERA 3: MIDDLE ADULTHOOD: 40-65

6. **Mid-life transition: 40-45**: This phase, a bridge between early adulthood and middle adulthood, has three tasks: to terminate the era of early adulthood; to initiate middle adulthood through modification of present life structure and the testing of new choices; and to deal with polarities within oneself.

These polarities are: 1. young/old; 2. destruction/creation; 3. masculine/feminine; and 4. attachment/separateness.

7. **Entering middle adulthood: 45-50**: Here one attempts to find a better balance between the needs of self and the needs of society. A man at this phase must modify and come to terms with his failure to achieve the Dream. He must also accept his own mortality, and in doing so examine his Legacy, that which he will leave behind as proof of his existence.

8. **Age fifty transition: 50-55**

9. **Culmination of middle adulthood: 55-60**

ERA FOUR: LATE ADULTHOOD

10. **Late adulthood transition: 60-65**

11. **Late adulthood: 65+?**

(Adapted from Levinson, 1978).

APPENDIX E: The Work of Belenky et al.

Belenky et al. (1986) developed five epistemological categories to describe the various ways in which women come to know. They recognize that these categories are not universal; that they are abstractions of concrete complex experiences; and that similar categories could be found among men's thinking. Briefly, Belenky's conceptions of how women come to grow in an epistemological sense are as follows:

1. **SILENCE**: Women in this group tended to be young, and were socially, emotionally and educationally deprived.

"Figures of speech suggesting gaining a voice were used repeatedly by many of the women we interviewed to describe how they experienced their own growth and development - particularly the growth of mind. Such images, however, were conspicuously absent from the descriptions given by the women of silence" (1986, p. 24).

To these inarticulate women, words were weapons, used to belittle people - not empower them; used to separate people - not to connect them.

2. **RECEIVED KNOWLEDGE**: Listening to the voices of others.

Women in this group learned by listening. They listened to others; any others whom they viewed as experts in the particular subject at hand. These women are the listeners found in many of the studies that have shown that while men are the talkers, women are the listeners. Since these women believe that all knowledge originates outside of themselves, they must look to others for all knowledge, even knowledge of themselves.

3. **SUBJECTIVE KNOWLEDGE**: the inner voice.

". . .as a woman becomes more aware of the existence of inner resources for knowing and valuing, as she begins to listen to the 'still small voice' within her, she finds an inner source of strength. A major developmental transition follows that has repercussions in her relationships, self- concept and self-esteem, morality, and behavior. . . . Women become their own authorities" (1986, p. 54).

In their epistemological growth, these women are still humble. Their expression of knowing is still a modest: "It's just my opinion."

4. **PROCEDURAL KNOWLEDGE**: the voice of reason.

These are women who have moved from received and subjective ways of knowing to reasoned reflection. To these women, the way one looks at the world is central to the position of procedural knowledge. They are aware that people look at the world differently, and are interested not only in what is thought, but in the process utilized to arrive at the knowledge.

5. **CONSTRUCTED KNOWLEDGE**: integrating the voices.

Women at this stage of epistemological growth had managed to integrate the various forms of knowledge they had previously utilized. They were able to listen to all of "the voices;" to find a place for reason and authority and intuition. These women attempted to ". . .integrate knowledge that they felt intuitively was personally important with knowledge they had learned from others. They told of weaving together the strands of rational and emotive thought and of integrating objective and subjective knowing" (p. 134).

APPENDIX F: Food Consumption as a Metaphor of Teacher Growth

Caputo (1987), near the conclusion of a most serious and difficult text entitled "Radical Hermeneutics: Repetition, Deconstruction, and the Hermeneutic Project" reminds us ". . .all of this seriousness needs an antidote, lest we perish from it. For none of it is any excuse for losing our sense of humor" (p. 290). He goes on to tell us about the place and the effect of laughter in our lives. ". . .always the laughter! . . .Nothing is more unsettling than laughter. Nothing heals like laughter. Nothing keeps us open like laughter" (p. 292).

It has been said that what makes a text great are the few sentences, the pearls that one must search through the entire text to find, those few phrases that come to rest and find a home somewhere deep within us. Although I read Caputo over a year ago - understanding very little I might add - his words regarding humor and laughter seemed to stay with me. At this point in my own work, which I have taken too seriously at times, I think it most appropriate to insert a little levity.

I have been considering herein various models of teacher growth. Most are abstract, conceptual, and analytic. However, for some reason, I was reminded of Caputo and the appropriate place of humor and laughter, and felt the need to develop a model which, though at one level could be serious and revealing, at another level was light and humorous.

I found myself being drawn to the consumption of food as a metaphor for growth. This should not be too surprising, since in a very basic and physical sense, we need food to simply maintain ourselves at one level, and more food to grow in a physical sense. Food nurtures us. We need it to continue, we need it to become, we need it to grow. And not just any food or food in abundance, but certain kinds of foods, in appropriate balance and proportion with the proper nutrients.

Food is outside of us and needs to be "taken in" to become a part of us before it can nurture us. To spend weeks merely looking at a feast is to starve to death. So too with many of the elements of personal/professional growth presented here. What was outside was absorbed, becoming a part of the self, making the self a new self. The boundary between "the self" and "the other" thus becomes blurred. Choices were made as to what to "swallow" and what to reject. Well, sometimes choices were made. At other times, it seemed that mere habit determined the diet.

Therefore, with a sense of levity, let me invite you to dinner. The question I put to you is: "Where would you like to go? What kind of dining ambience do you prefer? When it comes to questions of your growth, what do you prefer to indulge in?" Below are some suggestions for you to consider. And by the way, please remember the old cliche, "You are what you eat."

Fast Food: Looking for that "quick fix," these people desire something that does not take a great deal of their time, their energy, or their money. They prefer to dine at the "McDonald's" of personal and professional growth. They want their growth "hot, fast and cheap." Certain kinds of physical and mental health care people, as well as some of those involved in educational consulting, make a great deal of money by offering quick and easy solutions to educational problems and simple answers to educational questions.

Fad Diets: In their never-ending and somewhat thoughtless search for a cure to the "illnesses" of education, these people are quick to jump on the latest educational bandwagon, hoping it will finally be the cure for what ails us. They could be described as "this and that" when it comes to their personal and professional growth; believing first in "this," then in "that."

The Family Restaurant: Rarely eating alone, these people prefer the company of others in their quest for growth. Somehow, food always tastes better to them when it is shared with others, and the deeper and more meaningful their relationship with those who sit at the table with them, the better the menu looks and the better the food seems to taste.

I Prefer to Dine Alone: Not having much to say or to share with others, these people much prefer to eat/grow alone. They are seen as being somewhat aloof by colleagues, as they favor teaching alone, thinking alone, working alone, living alone, and being alone. Their classroom door is usually closed - symbolic at times of their orientation to others - and they seem to develop few, if any, close relationships. Any talk of companionship and love of others is usually rhetorical and abstract rather than lived.

Connoisseurs: "Only the best!" is their motto. They prefer time tested and "proven" educational programs, techniques and teaching methods. Seen as somewhat elitist, they are often found teaching highly academic students, the leaders of tomorrow, using the "time tested" techniques of yesterday. They like to dine with others, but only those who see and think like themselves.

Gluttons: These people will swallow anything. Considered gullible by others and innovative by themselves, these teachers sway in the ever-changing educational breeze, swallowing "whole hog" anything that anyone with a quick tongue or authority brings to them.

Picky Eaters: Although they reject most foods, these teachers swallow wholeheartedly those few dishes they do like. For example, you will find them "stuck" on certain beliefs about education or children. They use those teaching techniques that "work" for them, and they are not interested in learning anything else. At the extreme, these teachers ingest so little nourishment that they are barely sustaining themselves, and as such, they have little or nothing to offer others.

Discerning Palette: Willing to give most "foods" a try in their efforts to grow, they reach definitive conclusions about what they like and what they don't. Once having tried something and found it to be lacking, they rarely venture to try it ever again.

Blessing Before Meals: Whatever it is they eat, they always try to remember to thank God for the "gift" they are receiving. "Bless us, oh Lord, for these, thy gifts. . ."

Gaggers: These people choke on most new foods, quickly rejecting them as unpalatable. They don't like to chew on new ideas, finding such a process somewhat painful on their tender swollen gums, but instead prefer their food soft and mushy - preferably spoon fed.

Bingers: On special occasions, they stuff themselves to overflowing, then resume their normal day to day habits until the next urge to binge on something new strikes them. None of this ever lasts very long.

Thanks, But It Gives Me Heartburn/Gas/Hives. . . : These people react - sometimes mildly, sometimes violently - to "the foods" of growth. Their level of discomfort can be mild or it can be severe, and often they really don't know what is causing this discomfort. Thus, they resist any change in their diets at all, preferring instead the comfortable habits developed over the course of a lifetime.

Smorgasbord: Liking both variety and the freedom to choose, these educators are innovative, selective, and are firm believers in the notion of context - that every person and every situation is unique, and therefore needs to be fed a diet that is "tailor made" to the individual. However, they often lack confidence in their own abilities, and thus prefer to search outside of their own lives for this assistance they sense they need in order to grow.

Home Style: These people are much like those who prefer to dine at a smorgasbord. However, they prefer their diet "home grown," that is to say, they do not like to look outside of their own context to seek growth, but prefer to stay "in house" and develop their own programs, solutions and ideas. While the cuisine may not be the most elegant it suits them just fine, and they seem to thrive on it.

The Scarsdale Dieters: "I've been burnt/scarred before" is their infamous lamentation. "We tried that once before, back in the 70's. It didn't work then, and it won't work now!" Perceiving themselves as having been "burnt" once by something, they refuse to entertain such notions ever again. Facts such as a different time, different students, different school, different administration, and the fact that they are at a different time and place in their own lives are of no relevance to them. Their minds have been made up already, for some time now.

Every Sunday We Have Meat Loaf: These are the habitual eaters. They always swallow the same thing, over and over again, mindlessly, thoughtlessly, never venturing or daring to try something different that just might taste or work a little better.

Let's Get Together for Dinner at Your House: Although interested in growth to some extent, these teachers lack the confidence to open themselves up to colleagues. They feel that they are sustaining themselves, but have little to offer others. Therefore, they rely on others to lead them to "greener pastures."

Of course, you aren't one of these people. No. In fact, none of us are. We are all of them and we are none of them. We are one of them and we are a composite of them. As we move through life, growing and developing in many ways, regressing in others, we all need and seek sustenance. In our struggle to nurture ourselves as painlessly as possible, we try different things to see what works for us. Because each of us is unique, we must each find our own answers to questions of personal and professional growth. The point of the matter is, we must never believe that we have arrived at a conclusion, we must never think that we have come up with the final answer. Rather, we must constantly strive to ask appropriate questions about our own growth in our continual journey of becoming.

APPENDIX G: Participant Responses

Below are the written responses I received from the participants in this study in regards to a draft copy of the observations and conversations sections that were written about them, as well as their general comments relating to their overall participation in this research.

Correspondence from "Diana"

February 6, 1991

Dear Dale,

As I read through "Observations and Conversations," I was impressed with your attention to detail, with your thorough analysis of what you observed, and with your very encompassing, very complete conclusions which you drew from the evidence which you had gathered.

It was quite interesting to read about myself from someone else's perspective, from someone else's viewpoint. I felt flattered by some comments, affirmed by others, and not completely understood by still other comments.

However, on the whole, I would agree with the majority of your statements. I find it always a wee bit embarrassing to have my conversation recorded "verbatim," as I hem and haw through various half-sentences in a fumbling way. It made me realize how much faster my mind works as compared to my speech.

Your comments on my faith, friends, older people, my mother, my son, and my use of reflection were all very affirming.

As I read "reflections" (refers to the reflections section of the document which refers specifically to Diana), I found it interesting that you felt the teacher-student relationship in my classroom excluded other relationships, for example, student-student. The particular class you observed was perhaps one of the best examples of excellent student-student relationships that I have witnessed in the past five years. I realize you did not observe any cooperative learning situations or group work. However, this particular group was very tuned in to each other, was more cooperative than competitive - in fact - almost everyone cared quite strongly about the group and its members.

I do feel that often a sense of togetherness, of good student relationships, begins with the teacher, and that is why there appears to be such a teacher-student dominated relationship setting at times. If the teacher respects everyone equally, rather than by affirming the good students while giving negative feedback to the weaker student or the behavior problem student, the class as a group and as individuals will realize that every member of that "family" is important. Respect, caring and affirmation from the teacher breeds the same sort of acceptance and respect within the students' relationships to one another. I have watched this happen frequently, and whether it is as a result of the teacher's modeling behavior, or just a sense of reduction of tension between students, I find that the teacher's relationship with students is often a major factor in how the students relate to one another.

Also. . . regarding my role as "facilitator (teacher)" for the year. It is true that there was a definite tension between "growing professionally" and "being with my own class." This, just as a point in passing, has been lessened this year by having three teachers share the facilitation time I previously had to myself - therefore giving me more time in my own classroom, and yet still allowing me to keep my toe in the door of professional growth. (This change, of course, came about by cooperative discussions with principal and staff, so that we could come to a conclusion satisfactory to all concerned).

As I reflect upon the whole interview process with you, Dale, I realize that your study is an enormous boost for the five or six of us who have become your "study."

We have benefited, just from the simple fact that someone is really interested in "my particular story" - most people never get their chance to sum up, to tell how far they've come, to become introspective and analytical about themselves and their career or vocation.

There is definitely an almost therapeutic value to the persons involved in a study such as yours. One can only feel gratitude to be given an opportunity to gather greater insight into one's own little world.

For that, and for your patience, your untiring devotion to task, and your continuing friendship, Dale, I thank you.

"Diana"

Correspondence from "Wanda"

January 25, 1991

Dear Dale:

This project was very interesting for me. As teachers, most of our conversations with colleagues are stolen moments at recess or lunch; in between trying to eat, phone a parent, mark a workbook, or use the bathroom. These bits of conversation are usually "non-job related" or, if about teaching, deal with a specific crisis or problem. During our busy days, we have little time for reflection.

It was very flattering, then, to have someone want to interview me about my ideas. (Don't we all just love to talk about ourselves?) A captive audience! Nothing could be better.

But it was better - because your questions and comments forced me to focus on issues which are so important. This was the best "Professional Development" I've had in a long time.

I didn't "struggle" to decide upon my career. Didn't reflect about it. It just seemed so natural. When new teachers are hired now, they're asked to give their "philosophy of education." I've never had to do that. (From here on in, I can quote from your paper!).

As teachers, so much of our work is in isolation of each other. We each have our own little room. We're constantly wondering how our thoughts and ideas compare with our colleagues. I can't wait to read your work in its published form to see if my ideas are similar to others.

My participation in this study has helped me to learn a lot more about myself. In its entirety, it will expand my "self-knowledge" as it gives me connections with colleagues.

Thanks for the opportunity!

"Wanda"

Correspondence from "Rose"

December 16, 1990

Dear Dale:

Regarding your draft paper about me, in order for someone to be able to nudge me, a very strong relationship will have to be established first. The relationship must evolve over a period of time and be based on mutual respect, sincerity, and similar values. Conversely, other kinds of experiences may cause me to grow because of the need for me to react (events, a negative person or experience). However, people that can "nudge" me are ones who I have developed an admiration for and whose opinions I value.

I do have very strong relationships with females professionally. Many of these professional liaisons have led to enduring and very close personal relationships. To date, my experience with female superiors has been extremely limited. However, based on how I relate to other females in the field, I believe female superiors could become "nudgers" as well.

From participating in this study I have come to realize that my relationships with others are by far the most important element in my growth. People, all sizes, shapes and degrees of interaction are the essential ingredient to my growth. The interaction with certain people may not have been a satisfying positive experience, yet such interactions have certainly aided growth in certain areas.

I seek deep, long lasting relationships in my life, and it is those persons who will have the greatest effect on my growth. I seldom am happy with superficial interactions and those will have the least impact on me.

The study seemed a valid reporting of my growth experiences. Worthwhile experience to participate because of the time needed to reflect in order to participate. Those reflections have deepened my insights into ways in which I grow, and my classroom practices and values.

"Rose"

Correspondence from "Anna"

December 21, 1990

Hi Dale!

I really enjoyed reading your observations. I must say I was a little surprised at some of your conclusions - but surprised in a good way.

I didn't find anything I want deleted or changed. I just found 2 typos. Check page 9 and 27 for clarification of a point.

I can't wait to read the finished product!

Have a great Christmas!

"Anna"

Note: The points of clarification to which Anna refers deal with two of my comments in the section about her. Firstly, regarding my comments on her view that ". . .having children of your own can be a detriment to one's career." Anna made a notation in the margin which stated: "Not necessarily, but you must be super-organized to devote quality time to both."

Her other point of clarification was in response to my comment: "For Anna, however, being a mother would be something that would compete for your time and energy, and thus detract from your abilities as a teacher." To this she noted: "I wouldn't want to do a poor job at one or the other. My own children would come first (naturally) but you want to be a good parent and teacher. At this point, I find it difficult to imagine doing both things at once."

Correspondence from "Paula"

December 5, 1990

Dale,

Thank you so much for the opportunity to read all of these most flattering things that you've written about me. I would really like a copy of the finished product to read on my "down" days. Thank you again.

It sounds very good to me, Dale. You do express yourself very well [illegible] not something we are all able to do, believe me.

Things are hectic at school and at home these days. I would like to wish you and your family the very best of Christmases and a prosperous and healthy 1991. Good luck with the early completion of your paper.

Thank you again for the very nice things you said about me.

"Paula"